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CHRISTIAN FEDERATION.

CHINA'S YOUNG MEN

New Series

January, 1907

Vol. II No. I

Interview with Count Sigenobu Okuma

September 19, 1906.

In an interview with Count Okuma by the representatives of the Chinese and Japanese Young Men's Christian Associations, His Excellency expressed himself in part as follows:

“Having heard from many sources of your work for Chinese students, I wish to express my appreciation of your efforts and my sympathy with what you are trying to do. I cannot refrain from going back to my student days when I think of this question of the Chinese students. Some forty years ago when living in Nagasaki, I had the opportunity of receiving into my home two Chinese boys. At that time Nagasaki was the only port open to trade and there certain Dutch and Chinese merchants made frequent visits. Among these Chinese merchants one named Wang from Ningpo prospered and built up a great fortune. During the Taiping Rebellion this fortune was, however, confiscated and merchant Wang was exiled to Japan. It happened that at that time he was living in obscurity in Nagasaki and I took his two sons into my house for their education. This marked the beginning of my interest in things Chinese. A great change had since occurred in Japan, following the arrival of Commodore Perry and the establishment of international trade relations. I was then studying English under Dr. Verbeck and my interest in political and diplomatic relations, especially in China, increased rapidly. As you know, the Japanese have studied the Chinese classics from earliest times. And it is curious enough that even now, with modern civilization flooding the country, Japan still feels obliged to go to the Chinese classics for instruction in Chinese ideas not only in literature but in moral and religious things as well. Then, you will understand that Japan and China, even to-day, have much in common. Japan has undergone great internal changes and we view many things differently, but we look with sympathy and interest on China in the present crisis.

Ever since I established the Waseda University, some twenty years ago, we have never failed to have at least five or six Chinese in the institution. Recently with the great flood of Chinese students to Japan the number has greatly increased. Many study side by side with the Japanese students in the same classes, but with the recent great increase, we have, in view of the necessity of special language instruction, opened special classes for the Chinese. This will show you that our interest in China has been continuous and deep. Though we have not been able to take into the school as many of the Chinese students as we would have welcomed had we been able, still we have done what we could.

We have sent to China representatives of our school, Dr. Takata, who manages the University, and Mr. Aoyagi; both are well-known Chinese scholars. These men touring through China, visited Peking and other important cities and sought there a full knowledge of the educational situation. They studied especially the new educational system in China, together with the policy of the Chinese Central Government and the authorities in the various provinces, and sought at the same time to place before these authorities our plans for the education of Chinese students.

Heretofore there have been many students who came to Japan for a short course of study. This has been found to be harmful to the students themselves and to be fraught with great danger, both to China and Japan. We receive then only such students as come for a term of six or seven years and take the full regular course. This plan received the endorsement of the Chinese educational authorities and many of the Viceroys, Chao Er-sun, Yuan Shih-kai, Tuan Fang, and Chou Fu, were among those giving full endorsement.

As a result of this investigation we opened our special department for Chinese students in September of 1905. One year's experience does not enable us to judge conclusively as to the success of this venture, but we are satisfied that the present difficulties may be greatly eliminated and a great service may be rendered to Chinese students in Japan by the strict enforcement of the present plan of study. We already have one thousand students in the Chinese department. It is essential that these men should be housed in good dormitories. A large part are already living in the school dormitory and we are making additions in order to be able to accommodate at least five hundred. In the dormitory we supervise these men closely, striving to inculcate regular habits of living by some military discipline.

Individually, the Chinese have some very strong characteristics. They are well fitted for business, but as a nation, as a society, they lack ability for organization and discipline, and their unsanitary habits of living account for much sickness and consequent absence from classes. Under the system of some military discipline these conditions were completely changed in three months. We feel then that the dormitory is very important. To be sure, the expense is considerable. In the school there are many improvements still to be made in the Japanese department. But even at the expense of the other departments, we feel it necessary to make the present expenditure in behalf of the Chinese student dormitories. Ground we have. Of money we have but little. Still, these dormitories must be started at any cost. Consequently, I fully endorse the plan of your Association, namely, that of establishing and maintaining dormitories for Chinese students.

In this connection I may say further that some thirty years ago Japanese students in great numbers were sent to America and Europe to prosecute their studies there. In America, in England and in European countries, society and especially the home, have been highly developed. These young Japanese were taken into Western homes and treated like sons. Even landladies assisted the students in language study and offered other help, but more than anything else, the influence of family life was deeply appreciated and by many young men it was felt to be of more real value in their training than their school education. The influence of the Western home, then, was a powerful factor in the education of Japanese students abroad, but I am sorry to confess, Japanese homes generally speaking, are in a very unsatisfactory and irregular condition. The foundation of Japanese home life, the standards of Japanese morality are based upon the Confucian and Buddhist teaching, just as in China, but at the time of the Restoration, the political revolution was followed by internal and religious changes. Feudalism and with it all castes and classes were swept away. The old faiths, the old standards of morality gave way to new ones that were to come with new civilization. We are yet in the period of transition. We are living, morally speaking, in wilderness, and it is very unfortunate that Chinese students coming to this country are unable to find any guide to faith and morality. We Japanese are responsible for the proper care of these Chinese students, and it is to be regretted that in many schools and other institutions in Japan this responsibility is not considered. Japanese as well as Chinese are responsible for the immoral conditions prevailing among the Chinese students.

It is my hope to give any and all possible assistance toward the moral betterment of the conditions under which these students live, and as I understand, this is also the ideal of the Chinese Young Men's Christian Association work, I can assure you then that I shall be glad to do all in my power in the furtherance of your object.

I myself have great hopes for the Chinese students. They are, to be sure, rather slow in their understanding of science and mathematics, but they are unexcelled in literature, language, politics and law. In my school we place great emphasis on scientific studies. Additions are to be made to the faculty and to the class-room accommodations, that we may be the better able to treat all scientific studies. The tendency of the students is toward the old ideals of several thousand years ago. Their thought is fanciful rather than based on natural law and physical facts. This defect has been manifest in our own people. Even to-day the Japanese recognize this tendency in their national life, and consequently they readily discern the same weakness in the Chinese. In a word I may say that the Chinese are generally earnest and diligent students. When after some years of study they return to China and take up high social positions, their influence cannot be over-estimated. They will be very powerful factors in the new China when the unification shall actually have taken place.

Coming to the political question of the time, I may say that I have long felt and still feel the fallacy of the diplomatic policy adopted by the world's powers in their dealing with China. I do not hesitate to say that the Chinese are a methodical and peaceful people. They have never been from the very beginning an aggressive people. Confucianism is in its essence peaceful. They are democratic, cosmopolitan, and in their national life not inconsistent with Christ's teaching of love. The fact is not to be neglected or overlooked that we may not despair of China. My view of China is always optimistic.

I am glad to say that I am opposed to the division of China. When I was Minister of Foreign Affairs, twenty years ago, the phrase "the sphere of influence" was much used, and the Western powers, with the single exception of the United States, even Japan being included, each claimed their special sphere of influence in China. I strongly and persistently opposed this measure, though strongly attacked. As manifested in the treaty of Berlin concerning the division of Africa, the foreign Powers had a nice scale in cutting up the map, but Africa was practically uninhabited. To say the most it was

the habitation of certain barbarous people. There a division might easily be made. But in the division of China we must deal with a nation of 400,000,000 people, a nation with an unbroken history of four thousand years. A treaty for the division of China might have the signature of the European Powers, might even have the signature of the Empress Dowager or some of her ignorant ministers, but the actual division of China is another matter. Even an ambitious European Emperor cannot divide China by treaty lines across the map. The actual division of China, the cutting up of the nation cannot be accomplished by Europe without the sacrifice of the ideal of Western civilization, without a retrograde movement of several hundred years. Some think that if China should awake and make rapid progress in her civilization, proving herself a strong nation, that then Japan and China in the Far East might become a great peril to the civilization of Western nations, but I entertain a very different view and am free to say that if these two countries are united in civilization, not only they will not be the enemy of the West, but they will greatly contribute to the peace and progress of the world, for they have been peaceful nations from the very outset."

Reflexions of a Seeker after the Truth.

The writer begs to introduce himself to the readers of CHINA'S YOUNG MEN as a man who has many Christian friends and holds them in the highest esteem. For the last twenty-five years or so he has been a friend to the Christian religion, though not an actual believer in it. Of late years, thanks to the earnest efforts of some of his Christian friends to convert him, he has given serious thought to the subject and is now seeking the "Truth" wherever that may lie. His task is not such an easy one as many seem to think. There are many men who are endowed with a great deal of "Faith" and nothing can be easier than for such men to believe and accept what is preached to them. With the writer of this article the case is quite different. In his youthful days he had a considerable amount of "Faith" and readily believed anything that was written or spoken by any person who was apparently honest. As time went on, however, experience taught him that the wisest men have erred and the most honest have said things which are not true. The result is that he is slow to accept the opinions of others as being absolutely correct. This must not be taken to mean that the writer doubts

everything that is told him by other people. Far from it. He does not wish to question anything that appears to be reasonable. But when he is asked to believe a thing which appears to him to be extraordinary and contrary to reason, he feels it to be his duty to give it his serious consideration and to endeavour to discover, if possible, whether it be true or otherwise.

When the writer began seriously to enquire into the Christian Religion he did so in the expectation that he would find the Truth therein. His mind was, as it still is, quite open, ready to welcome whatever comes in the way of Truth. As he pursues his enquiries, however, his difficulties seem to increase rather than decrease, and he is doubtful whether he will ever understand what exactly is the Truth that has been revealed to us through Christianity.

One very great difficulty the writer has had is to find out the proper starting point from which to commence his enquiries. Some of his Christian friends have recommended him to consult missionary gentlemen who know the Bible by heart and have had experience in explaining Christianity to heathens. He has done so, but has not thereby been convinced of the truth of Christianity. Others among his Christian friends tell him it is bad policy to go about talking to missionaries, and advise him to read the four Gospels himself and find the Truth there. He has done so but has not by that means succeeded in understanding Christianity. What is he to do?

Another of his Christian friends very kindly comes to his help and tells him that he must have "Faith," i.e., he must believe. Now at the present moment the writer has not been convinced of the truth of Christianity. Therefore he is in the position of one who does not believe Christianity, and he cannot understand how he can believe without enquiry a thing which he does not believe. The starting point has, therefore, still to be found.

What the writer is most desirous of obtaining is an answer to the question "What is Christianity?" There does not seem to be any book written in plain language which the Christian world accepts as one in which the essence of Christianity is truly and correctly given. If there be such a book the writer will be most glad to obtain a copy and carefully study it. The Bible is not such a book, as it is written in language which cannot be easily understood, and its contents are, in places, seemingly self-contradictory. The writer has had to determine for himself what are the essential doctrines of Christianity to which he must devote his attention.

Below are what appear to him to be some of the most essential doctrines of Christianity :

- 1.—There is a Supreme Being about, commonly known as God, who rules the Universe.
- 2.—God made the world in six days and rested the seventh.
- 3.—God made Adam and Eve and gave them each a free will to choose between good and evil.
- 4.—Adam and Eve sinned and were punished.
- 5.—Because Adam sinned, all his descendants have been born sinners and are liable to eternal punishment as such.
- 6.—*God sent His only Son Jesus Christ for this world to save men from eternal punishment.*
- 7.—For this purpose Jesus died on the Cross.
- 8.—All who believe in Jesus Christ will be saved, no matter how wicked a life they may have led in the past.
- 9.—All who disbelieve in Jesus Christ will suffer eternal punishment, no matter how much good they may have done in this world, for there is no greater sin than unbelief.

It seems that, whatever else one may do, one must believe in each and every of these nine statements before one can be a Christian. Unless one is brought up in the doctrines of Christianity from childhood, these statements are not at all easy of belief. One would not find much difficulty in trying to believe that God is the Creator of the World, that sinners will be punished, that one should do to others as he would that others should do to him, that one should lead a virtuous life and that one should go about doing good. But when it comes to the question of believing that a just God will inflict eternal punishment in the hereafter, and in giving His awards on the Judgment Day will shew preference to those who believe in His Son and reject those who do not, irrespective of their deeds in this life, one may be allowed to pause before finally accepting such to be the truth. In order to discover whether such is really the teaching of Christ and what reasons there are to support such dogmas, one has to go to those who profess to understand the religion and hear their explanations. It is a curious fact that of those thus consulted the majority differ as to the exact meaning of these dogmas. There seems to be great divergence of opinion as to whether the punishment is to be everlasting or only for a certain period of time and as to whether

the form it will take will be "a hell of fire" in its literal sense, or merely "a smitten conscience." It seems strange to the mind of the truth-seeker that those who profess to know the truth cannot agree as to what the truth really is. Surely it should be possible for those responsible for the evangelization of China to confer together and agree upon some way in which the most essential of the Christian dogmas can be most clearly explained, and for such explanations to be published for the guidance of truth-seekers. Such a work should be invaluable as a guide also for ignorant pastors who are sent out to preach before they have understood much about their religion.

C. T.

The Essential Doctrine of Christianity

The writer of the "Reflexions" is one of the honest students of Christianity, to whom all Christians should extend their great sympathy. I, for my part, do not pretend to take up the position of a teacher here, but give my humble help as far as I am able, as his companion in our search after Truth.

Many people, both inside and outside of the Christian religion, misunderstand what is meant by "Faith." "I believe" by itself is not the complete rendering of the word. True faith in Christ means not only my knowledge of who Christ is, but also what my relation with Him is. The belief that London exists has no essential relation with my life. But the belief in Christ as God carries with it the transformation of the whole moral nature. It is acceptance of Christ as my ideal, according to which I must shape my life, and in my struggle to follow that ideal, I believe Christ will help me if I pray for it. Now the turning of the will in moral transformation is the first step and perhaps the most difficult step toward righteousness. We believe God counts upon man's heart and not the appearance, and so He overlooks a man's former evil life, and encourages him in his beginning of a new life.

But mere profession, calling Jesus "Master" or "God," does no good to anyone and carries no merit at all. (Matt. 7.2.) "For in Christ Jesus neither circumcision availeth anything nor uncircumcision; but faith working through love." (Gal. 5.6.)

The writer of the "Reflexions" is confronted with the difficulty of getting the starting point from which to make his inquiries; or what seems to me to be the same, the difficulty o

putting his hand upon the central doctrine of Christianity, the axis, so to say, around which the whole Christian creed turns. I do not think we can exaggerate this difficulty, for many even believers there are who have not grasped at what is essential in their whole belief. Once grasped, however, this central truth acts like the master-key which may open the other parts of the Christian belief to understanding.

The central doctrine of Christianity is the Incarnation. From the first day of its existence to the present, this doctrine has been invariably emphasized that the man Jesus Christ who lived at a certain period and left a remarkable history is also God. This is the allegiance that has been demanded of every Christian. (Acts 2:27 ; 16:31.)

I think an enquirer should begin with this doctrine, and ascertain for himself whether with all the light and arguments obtainable for its presentation, it appeals to him to be true or otherwise. Now, the verification of this doctrine is not an easy work, and the way of it varies with different persons. But, perhaps we may get some help from studying the religious consciousness of the early disciples of Jesus in regard to this matter. To all fair minds the testimony of those early disciples who were the only witnesses the world has ever had or can have of Christ's inner life and teaching, must possess much weight.

At the Capernaum crisis when a disenchanted crowd deserted Jesus in disgust He asked His disciples, "Whom say ye that I am?" Peter made in the name of the Twelve, the confession, "Thou art the Christ, the Son of the living God." These disciples did not begin their discipleship with a ready-made confession like this. On the other hand, the Gospel narrations clearly point to the fact that they began with a very imperfect idea of Jesus' person. Their full faith must then be regarded as a growth. It, in fact, sprang out of the impressions made on their minds by the facts of Christ's earthly history. They were impressed first of all by Jesus' personal perfection and charity, by his teaching and acts. Even to this day no reader of the Gospel accounts of Jesus fails to feel that perfect character and his sound and powerful words. How much more clearly would those disciples feel the same, as to them were granted the opportunities of direct observation and association. But those disciples were still more strongly impressed with Jesus' death and resurrection. To them the fact that such an ignominious death should befall on such a person as they understood Jesus was, was a stumbling block to further faith, until the resurrection swept away all their doubts.

I do not propose to prove the historicity of the Resurrection but simply to call attention to the importance the early disciples, who were the first Christians, and all the later Christians attached to this Resurrection in verifying the truth of the Incarnation. Apostleship, as written in the Acts of Apostles, was considered incomplete without the witness of the Resurrection (Acts 1: 21—22); and the chief argument of the Apostles in their preaching Christ's divinity was His Resurrection. (Acts 2: 22—36).

If Christ did not rise from the dead, then the Christian faith of His divinity would be foundationless and hence have to be forsaken. (I Cor. 15: 13). But if He did rise, then we have to ask, "Who or what was this man who thus lived, thus spoke, thus died and thus rose from the dead?" As a matter of fact the whole Church history, including the men who had been His own companions, trained and inspired by Himself, taught and believed, without shadow of hesitation that He was the very God, "Very gradually indeed had they advanced to this; step by step. through their growing intimacy with a character whose very excellences were only enigmatical and confounding so long as the master-truth, which lay behind them was ignored." *

It is not my duty in this essay more than to mention the fact of the Incarnation so I shall stop with a word on the value of the Incarnation to us, human beings. First, Jesus by living a perfect earthly life, gives us the model of perfect manhood, and encourages us in our attempt to live a noble life, for the ideal is not unrealizable, though our body is material. Secondly, the Incarnation satisfies our religious nature by the revelation that on the throne of the universe sits not frigid Majesty, but self-sacrificing Love.

Y. Y. TSU.

The Young Men's Christian Association has become accepted in Rio. The Brazilian Government so recognized its influence that it granted free transportation on its railroad to forty delegates to attend a recent convention at Sao Paulo, a distance equal that from Chicago to New York.

* Lux Mundi VI "Incarnation as Basis of Dogma" p. 237.

An Appreciation

BY MR. T. T. WONG

Preparations on an extensive scale are being made to commemorate the centenary of the Protestant Missionary Enterprise in China next spring, and to do honor and reverence to one of the heroes of the Protestant Missions, Dr. Robert Morrison, the pioneer missionary who, by courage, faith, perseverance, endurance, and innate abilities made possible under adverse conditions the laying of the strong foundations of the Protestant Church in China. The well-wishers of the missions have every reason for encouragement when they recall those dark days when Dr. Morrison came to China to live and work for God and His people, and was regarded by all as an object of suspicion, distrust, and persecution; yet he accomplished so much.

The one hundred years of missions have seen many vicissitudes in the progress of their work. In reading the history of the missions from the time of obscurity, passing through periods of riots and outbreaks against the missionaries and their converts, to the present day when Christianity is represented by the missions established throughout the Empire, one traces the advance of the Christian Religion against the prevailing systems of worship which have been proved impotent to regenerate the nation. It is discouraging, however, to find that after the arduous work of a century, the Government should have so little confidence in the missions as shown by the fact that an order has been issued from Peking that no mission schools should receive the recognition of the Government. It is unfortunate that the Government should have adopted this attitude toward Christianity and such an order may be only the precursor of other disabilities to be imposed upon the missions and the Christians. But judging from the history of the missions in Japan, we have reasons to believe, or at least to hope, that the Government will pursue a more liberal policy and provide for religious toleration in the constitution which has been promised. This enlightened age demands that if we have a constitution at all, we must have an enlightened one and no constitution can give satisfaction to the people of an awakened nation, which does not grant them the freedom of worship. At any rate, the attitude of the Government need not concern us much, if we are satisfied that the work of missions has borne fruit in spite of all opposition.

We are often confronted with the question: Is Christianity a success or a failure in China? Fifty years ago it would have been thought even premature to bring up such a question. Christianity had hardly taken root then in Chinese soil; the number of converts did not exceed three hundred, or was much less, according to some writers. The country was in such unsettled conditions that the work of half a century might have been undone at any moment. But we should rejoice at the approaching Centenary, because there has been a steady and rapid increase in Church memberships since the fifties. Three years ago it was estimated that there were altogether 112,808 communicants. We have doubtless more at present and out of the growing number, we have an army of earnest Christian workers devoting their whole time to the work of evangelization. There are now thousands of Christian men and women whose moral influence carries great weight in bringing men to Christ. Referring to the past, we have a long list of martyrs and heroes who worked and died for the cause of Christianity. Thousands of Christians would have saved their lives during the Boxer outbreak, had they been willing to recant their faith. But they preferred death to apostasy. They were tortured and killed and their dear ones perished with them. Many servants of God would have, by the force of their character, their abilities, and strong personalities, risen to high positions in other pursuits of life, but they chose to live and die for Christ. Is Christianity a success or a failure in China? Let all the fair-minded answer the question. Of course, there are disappointments in Christian work, which the unbelievers have often cited to attack Christianity in general and the missions in particular. But it is an undisputable fact that when the Christian Religion takes hold of a people, or when they accept it for divine guidance, no force in the world can drag them back to the depths of darkness.

Now, apart from the fact that the primary object of the missions, that is, the transplanting of the religion of Christ in the hearts of the Chinese people, has, to some extent, been fulfilled, we cannot but be convinced that the other lines of work which the missionaries have been doing in the cause of reforms and social progress have resulted in transforming and lifting China to a higher plane of civilization. What have the missionaries done other than bringing the Glad Tidings to the Chinese people? Visit their field of work and you will see the institution of learning from which comes forth the light that chases away ignorance and superstition; the hospital in which all forms of human diseases are treated and wonderful cures are performed

to the amazement of those who despise Western science; the orphanage which has roused so much suspicion on the part of the ignorant people, but has, in reality, rescued thousands of forsaken children from the jaws of death; the schools where the blind and the deaf and dumb are taught to read and write and the poor are instructed in industrial arts; the asylum where the lunatic is looked after instead of being molested, and left to die of neglect and agony; the press where thousands of volumes are printed annually for the enlightenment of the people; the kindergarten where the little children are first given chance to taste the fruit of new knowledge. And is it not true that the missionaries have been leaders in checking and removing abuses, and waging an incessant warfare against polygamy, licentiousness, gambling, slavery, and all other forces of evil at work? It is the missionaries who organized the first anti-opium society, whose hearts reached out for those whom the drug had reduced to living skeletons. It is the missionaries who founded the Door of Hope for fallen women and the Refuge for slave children. It is the missionaries who have been most prominent in administering relief in times of great distress, such as famines, floods, and other calamities. It is also to the credit of the Church that the founder of the anti-foot-binding society is a Christian lady who has done so much for the liberation of Chinese women from the bondage of cruel customs.

As the result of the work of one hundred years of missions, the younger generation of China enjoy the advantages which were denied their forefathers. Pressure was brought to bear on China to enter upon the course of reforms. The missionaries, by pen and by word of mouth, have done much in opening the eyes of the people to the needs of reforms, but they have done more in preparing men for carrying out these reforms. Among the students of the new learning the Christian youth, though outnumbered by their non-Christian brethren, are no less prominent in their accomplishments. Of the new type of business men, the Christians distinguish themselves by their honesty and marked intelligence. The new healing art which will soon replace the quackery of old is practised by bands of young Christian doctors scattered here and there throughout the Empire. When the modern schools were established a few years ago, most of the teachers of sciences and mathematics were Christians, and in the first few girls' schools opened under government or private auspices, Christian girls and young women were eagerly sought after to fill the posts of tutorship.

In short, the growing influence of the Christian young men and young women speaks volumes for the mission work in China, and confirms our belief that Christianity will overcome all obstacles and difficulties, and will triumph over all prejudices and evils which are cankering the moral fibre of our nation. When we ponder over the final victory of the Church, we cannot help recalling the well-known inspiring lines of William Bryant:

Truth crushed to earth shall rise again ;
The eternal years of God are hers ;
But error, wounded, writhes with pain,
And dies among his worshippers.

Recent Advances in Seoul

The Seoul Association now enrolls seven hundred and ninety-three members, of whom over fifty belong to the highest ranks of the Korean nobility ; twenty are of ministerial rank or are the sons of ministers. Ninety-nine hold positions in the government service. One hundred and seventy-four are students. Twenty-two are teachers and thirty-one more are professional men in other lines. Sixty-four are merchants. The secretary of the National Cabinet is the Chairman of the Educational Committee. The son of the Emperor's sister has organized and taught one of the Bible classes.

Among the contributions towards the purchase of the site and furnishings for the new Association building which, through the generosity of the Hon. John Wanamakar, of Philadelphia, is about to be erected in Seoul ; the sum of Yen 1,000 was given by a high official whose identity is not revealed, Yen 5,000 by Col. Hyen Hung Taik, and Yen 1,513.32 by other Korean officials. The Customs Department also, at the order of His Majesty, made the magnificent appropriation of Yen 25,000. These gifts, together with those from other residents of Korea, amounting to an additional sum of Yen 14,342 (including Yen 1,000 from the Chinese merchants) have enabled the Directors to purchase a splendid site in a very central location. Plans for an up-to-date building have been completed, and building operations will soon begin.

In the meantime the Association is making the best of its conditions. For the educational classes alone four separate buildings have been rented and classes are being taught in the following subjects : English language ; Japanese language ; beginning arithmetic ; advanced arithmetic ; book-keeping ; history ;

geography ; commercial products ; physiology ; music ; chemistry ; dyeing ; pottery-making ; oils and fats ; mechanical drawing ; tanning and preparation of leather. The total enrollment in these classes is 568, the number of individual students being 221. There are six Korean, two Japanese, and three American teachers, including Mr. Gregg, the Educational Director, who has recently arrived. Towards the maintenance of the educational work, the Korean Government, through the Hon. Tenetaro Megata, Chief Commissioner of Customs and Financial Adviser, gives an annual grant of Yen 10,000.

In addition to the educational classes two lectures a week are offered the general public. The attendance at the one on Thursday, November 15th, is an illustration of their popularity. Two thousand came, and the lecture was delivered out of doors. This has been done frequently of late, because of the crowds. When held in-doors hundreds are turned away each night.

The religious work is the most encouraging feature of all. Six Bible classes are actively at work in various parts of the city. Many young men have become Christians through the influence of the Association, among them the nephew of the Emperor. Ten of them have recently united with a single church. Dr. Gale, one of the leading missionaries writes, "The Young Men's Christian Association has been the feeder of all the upper classes to the churches. Before the work of the Association began we had none of the old families in the churches on Sunday ; since the work began our meeting places have had a representation of the very highest. When the highest come the lowest follow."

Some Facts About the Federation Conference

The Association building in Kanda, of Tokyo, is historic not only because of its being the first Association building in Eastern Asia, but also because it has furnished a meeting-place during the past fifteen years for many representative audiences of missionaries, statesmen, and Japanese Christians. But the assembly, which it will house from April 3 to 7, 1907, is to be much more representative than any that have yet been gathered within its walls. In fact the Seventh Conference of the World's Student Christian Federation will be the first world's Conference either secular or religious, to be held in Asia. Besides assembling the choicest spirits in Japan, it will bring together

eighty or more of the leaders of the forces of Christianity from other parts of Asia, and another thirty from every other continent save South America. Europe will be there with delegates from Norway, Sweden, and Denmark; from Russia and Germany; from Great Britain and France; and even from Holland and Switzerland. North America will send men and women from Canada and the United States. Australasia and Africa will also be represented.

As to Asia, Siam and Ceylon will each have at least one delegate. India will commission eight. Korea wants thirteen, and China expects to send fifty-three Chinese young men, four Chinese young women, and seventeen foreigners. Of the fifty-three men it is expected that Shansi, Honan, Anhwei, Kiangsi, and Hunan will each send one; Szechuen and Manchuria, each two; Shantung, three; Chêhkiang, four; Hupeh, five; Kwantung, six; Chihli and Fuhkien, each eight; and Kiangsu, ten.

The Conference will bring many leaders of the Christian forces in Asia and some of those most actively interested in the student movement in Christian lands into touch with one another. It will afford the delegates from the West an opportunity in a comparatively short time to obtain a wide acquaintance with many of the problems and successes of world-wide evangelization, and will result in the quickening of missionary activity among the students of the Occident. It will, on the other hand, bring to the delegates from the East the best thoughts of the leaders of Christianity in the West, and exhibit some of its ripest fruits, thus resulting in a fresh impulse to extend the influence of Christ among the millions of students, and through them among the multi-millions of people in the Orient. As an illustration of the world relations of Christianity and of its hold on the educated classes of many lands the Conference ought to make a profound impression upon the influential classes of Japan and China.

Such men as Count Bernstorff, of Germany, and Pres. Charles Cuthbert Hall, of America, will address the Conference on the progress, present position, and influence of Christianity in the life of Western nations. Dean Bosworth, of the Oberlin Theological Seminary, Ohio, Professor E. F. Karl Muller, of Erlangen University, Germany, and a prominent Professor of Science from France are expected to present a present-day defense of the Christian religion. The Hon. John Wanamaker, ex-Postmaster-General of the United States, will speak on some such topic as the "Secret of a Nation's Greatness." Devotional addresses will be given by Mr. Azariah and Mr. Sherwood Eddy,

of India, Dr. Karl Fries, of Sweden, Mr. Mann, of Germany, President Honda, of Tokyo, and others. There will also be discussions on student evangelism, on the building up of students in faith and character, and on the enlisting of students to devote their lives to the extension of Christ's Kingdom.

The two languages of the Conference will be English and Japanese. For the benefit, however, of the few Chinese delegates who may not have a fluent command of English, provision will be made for interpreting the gist of each address into Mandarin.

The women present at the Conference will meet with the other delegates for certain sessions, and will also conduct a sectional conference of their own, in which the particular problems relating to work for women students will be dealt with.

A very attractive exhibit is to be prepared showing samples of all the literature published by the different student movements connected with the Federation, as well as photographs and charts illustrative of their work.

In connection with the Conference the General Committee of the Federation, composed of two members from each separate movement, will meet for the transaction of business. The members from China of this General Committee are President F. L. Hawks Pott, D.D., of St. John's College, Shanghai, and Professor W. C. Chen, of Peking University.

At the close of the Conference a number of delegates are to take part in a special evangelistic campaign among the students of some of the chief cities of Japan. They will be divided into several groups, or deputations, of five or six workers each, and will so apportion the field as to make the campaign as far-reaching and effective as possible. This campaign will include the Chinese students in Tokyo.

For the Conference and all that is connected with it the prayers of all our active membership are earnestly desired.

The North American Y.M.C.A. Year-Book has just been issued and shows for the first time a total of members above 400,000. There are now in North America 1,761 Associations and 405,789 members (among whom 80,501 are railway men, 53,256 students, 13,355 colored men, etc.). The educational classes enrolled 36,826 a gain of 3,330. The attendance at religious services and Bible classes of 5,736,138 shows an increase. The number of secretaries and physical directors increased from 2,013 to 2,039; sixty-one foreign secretaries are at work in ten countries, eighteen having been sent out last year.

Editorials

Count Okuma, who was interviewed by the representatives of Chinese and Japanese Young Men's Christian Associations, is one of the ablest statesman that Japan has produced. In perusing the account of the interview given in this issue, the reader cannot but be impressed with the fact that he is a great friend of China, and as such, his opinions are well worth our serious consideration. Though less successful than Marquis Ito in the official career, he is no inferior in statesmanship, learning, and moral character. From 1873-1881, he was first Vice-Minister and then full Minister of Treasury. He resigned when his memorial urging the Government to introduce representative government was rejected. In 1888, he became the Minister of Foreign Affairs and he undertook the difficult task of revising the Treaties concluded with the Powers before the Restoration. The insertion of the clause in the draft treaty for appointing foreign judges in the Supreme Court caused so much discontent that a dastardly attempt was made on his life, but he escaped death with the loss of his leg. In 1896 he re-entered the cabinet as Foreign Minister and Minister of Agriculture and Commerce, and before the collapse of Okuma-Itagaki Coalition, he assumed the Premiership, acting at the same time as Minister of Foreign Affairs. Since his retirement from public life, he has devoted his whole time to the extension of Waseda University founded by him in 1882, where a large number of Chinese students pursue the higher branches of studies, in whose welfare he takes such deep interest.

There are two articles in this number on this subject. We take pleasure in editing them, as they are instructive, and show the progress of the Chinese minds in matters of religion. On the other hand, we cannot be too cautious in taking up such discussions, as it is fraught with grave dangers. China is drifting into the same position as Japan in the early nineties when many pastors and Christians, influenced by the so-called higher criticism, metaphysics, and scholastic theology, began to doubt the teachings of Christianity, and some gave up all religious belief. But the majority learned to distinguish between theology and religion, and that all can be Christians, in vital relations with God and man, and still leave unsettled various questions of

science and biblical history (Gulick's "The White Peril in the Far East," p. 39). As thinking men, we should strive to know more about the truth, but it is by far the more important to strive to live up to the teachings of Christ, and by our own experience we may be convinced that Christianity has the power to transform the lives of men.

For this time at least, we may be justified in laying aside our modesty, and devoting a few lines in our **Dr. W. W. Yen** editorial columns on the success of one of the editors of this periodical, Dr. W. W. Yen, at the recent examinations at Peking. Of the candidates who passed this competitive examination, he was the second best, and was one of the eight who were given the degree of chin-shih (Doctorate). It is a significant fact that "eight of the thirty-two successful competitors were Christians of known standing, and that nearly half of the entire number received their start at the hands of missionary educators." Dr. Yen is the Vice-Chairman of the Chinese Young Men's Christian Association at Shanghai, and member for China of the World's Committee, whose headquarters are at Geneva, Switzerland, besides serving on several committees on educational and social reforms in China, which we need not enumerate here. Suffice it to say that having since been appointed a member of the Board of Education at Peking, he will be in a position to work more effectively for the cause of modern education in this old Empire.

This Convention will be held in Shanghai, from Wednesday, **March 20**, to Friday, **March 22**, 1907. It is possible that part of the new building of the **The China National Convention** Chinese Young Men's Christian Association will be ready for use by that time, and a series of important meetings will be conducted there.

It is expected that delegates from all of the Associations in China and Korea will be present. Mandarin and English will be used in making addresses and in the discussion of matters relating to the Association work. The purpose of the Convention is manifold, but may be summarized as follows: (1) To unite the Associations still closer together. (2) To plan for the enlargement of the Association work and meet the increased opportunities and growing needs. (3) To exemplify the power of Christianity in the lives of educated men in China. (4) To pray and plan for the evangelization of China. (5) To shake Shanghai with a strong evangelistic campaign.

Definite news has been received that Mr. J. R. Mott, Secretary of the International Committee of the Young Men's Christian Associations, will attend both the China National Convention to be held in Shanghai, and the Federation Conference in

**Mr. Mott's
Visit**

Tokyo. His visit is undoubtedly looked forward to by many Christian young men with great expectation, but we would urge that the young men from far and wide embrace the rare opportunity of meeting Mr. Mott, who, for the last fifteen years or so, has been in the forefront working for the spiritual welfare of young men. He is one of the most influential speakers of the day; he is eloquent, earnest, sympathetic, and always speaks to the point and adapts his address to the needs of his audience. He is a great friend of the students, and, in fact, of all young men who go to him for guidance. He is their teacher and adviser. His visits in various countries have resulted in making thousands of conversions. The evangelistic campaign in Japan in 1901 in which Mr. Mott was the principal speaker turned a thousand people into earnest enquirers about Christianity. Of these over two hundred were baptised within six months after the close of this great campaign, and a great many of the others have since accepted Christ as their Saviour. An Oxford graduate who was present at the series of meetings held in his University wrote: "Unknown to the University by face and name a month ago, it is safe to say that there are few men to-day who inspire the confidence and the gratitude of the undergraduates of Oxford in the same degree. . . . Mr. Mott came to us in the power of God. His unfailing tact and wisdom carried him through every difficulty; his transparent sincerity, his deep earnestness, his quiet strength disarmed all prejudice, and prepared men's hearts for the message he gave. And his message was this: There is power in Jesus Christ and in Him alone to break the shackles of sin, to dispel the mists of doubt, to make men into heroes."

The Federation Conference to be held in Tokyo in the spring of this year will be the most representative conference ever held in the Far East. There will be delegates from all parts of the world. We wish to call the attention of the readers to the Notes and Facts which are published in this issue for the information of those who are interested in the coming conference. They give a fair idea as to the nature of the programme. The results of such an important

**The
Federation
Conference**

conference in which the intellectually and spiritually gifted men of the West and the East take the most prominent part, will beyond question be far-reaching, and as our country is passing through a period of rapid transformation, it cannot fail to have a deep and lasting impression on the minds of the young men.

Association Activities

The Chinese Association at Tokyo sends one of its workers every week to Chiba, a prefecture about seventy miles away, to conduct a Bible Class at the Medical College, where twenty Chinese students are at work. This is being done at the invitation of one of these students who had come into touch with the Association at Tokyo. In writing to Secretary Wang he said: "Two years ago I thought religion is only necessary for the ignorant. But now I believe as one of the great philosophers has said, the religious sentiment is not founded on superstitious fear of unseen forces of Nature, as some say, but on man's consciousness of his own finiteness in an infinite universe!"

The following extracts from a letter from Mr. C. T. Wang, dated November 8th, tell of a wonderful work of grace that is going on among the Chinese students in Tokyo. "Dr. Howard Agnew Johnston has now come and gone, but his visit meant so much to us. After deliberation it was decided to have two mass meetings, one on the 3rd at 10 a.m., and the other on the 4th at 6.30 p.m., and a parlor meeting for Christians. The first meeting was very well attended, no less than two hundred and fifty being present. The object of this meeting was to prepare for the second. In the evening [of the 4th] shortly after six o'clock the students began to flow in in twos and fours, which at the time of the commencement of the meeting swelled to a total almost as large as that of the day before, or about two hundred and forty all told. The subject advertized was, 'What can Christianity do for China?' At the end of the meeting it was suggested that those who should decide to follow Christ and righteousness and truth as taught by Him and determine to study the Bible might signify themselves by rising. Over a hundred of them were on their feet. Oh, our hearts sang for joy to see so many of them respond to the appeal in spite of the blasphemous writings of the atheists. 'O, sing unto the Lord a new song; for He hath done marvellous things.'"

The movement, which was reported in our last issue, towards uniting the three separate young men's societies in Chiangchiu, near Amoy, into a city Young Men's Christian Association eventuated on Tuesday, October 16th, in a completed organization. The best men of the city met on that evening for the earnest business they had in hand. There were present men of wealth, influence, learning, official title, Christian character and executive ability. In one man these were all combined; in others the only thing lacking was the official title. The Constitution was unanimously adopted, and forty-four stepped forward to enroll themselves as active members, while many others became associate members. While this was going on the most influential man present, a Christian, fifty years old, wealthy, and of wise counsel, who had two sons of his own, rose and told the young men that this was a rare opportunity to ally themselves with a very useful organization. His words were few but they inspired much hope in the hearts of the young men. This man, whose name was Wong, with three other business men, two Chinese pastors, one teacher, one preacher, and two missionaries were then elected to serve as Directors of the new Association. The Board of Directors met the next day and laid out its work in a most thorough way. Besides adopting a budget for current expenses it took definite steps towards securing a site on which to erect a permanent building. Secretary Beard, who was in Chiangchiu at the time writes:—"So far as I know no other city in China offers equal advantages for a successful work among young men. I am more than ever impressed with the sterling character, executive ability and Christian earnestness of the Christian business men of this city."

Two new secretaries from North America reached their fields during November. Mr. George A. Gregg, the son of a professor in Knox Theological College, Toronto, who has been serving in the capacity of Associate Educational Secretary of the International Committee, has accepted a call to become the Educational Director of the Seoul Association, and is already in the harness. He has specialized on industrial education, including mechanical drawing and shop work. Being a man of maturity and experience he brings to the Seoul Association a kind of service which will be of peculiar value at this its initial stage of large educational activities. Mr. D. W. Edwards, who has gone to Peking to co-operate with Mr. Gailey in opening up a city work there, is a Princeton '04 man, being one of the strongest and most popular men of his class. During the past year he

acted as Association secretary in Osaka during the absence of Mr. Gleason in Army work in Manchuria. His experience in Japan will be a valuable asset to him in Peking, when he has completed his language preparation.

After being detained for over six weeks in Japan by the illness of his daughter, Mr. Robert R. Gailey reached Shanghai the first week in January on his way to Tientsin, where he will resume his work and also open up Association work in Peking. While in Tokyo he threw himself heartily into the efforts being put forth on behalf of the Chinese students. Additional reinforcements have also just been brought to the General Committee of China, Korea and Hongkong by the recent coming of Mr. Charles L. Boynton to the post of Office Secretary after three years' service in a similar capacity for the Student Associations in America.

The Association at the Canton Christian College, is doing good work not only in the college, but the members have also exerted themselves to make its influence felt in the villages around the college. Mr. K. M. Wong of the above institution writes as follows: "Last year we started preaching among those villages; this year we have found a good opportunity to help in the educational work in the villages. We find that the schools are in a bad condition. The teachers teach in the old ways and the students are ignorant indeed. So we began to try to persuade the teachers to change their old ways of teaching and adopt modern ways. At last our work has proved successful. There is a little school in the village near the college, the teacher of which allows us to teach the boys one hour a day. The students are glad to follow our way of teaching. We want to carry out this plan in every school around here and we believe that God will help us to accomplish it."

The Association Abroad

News came from India of a vast gathering of Indian Christians, who decided to evangelize some large areas that are not yet reached by the Gospel. They formed a Union, with representatives from all the Churches, for sending out their own fellow Christians to tell their countrymen of Jesus Christ. One man offered his son for the work (a graduate just returning from Cambridge University), if he cared to go. If he would not go he would support somebody else instead.

A second grant of 5,000 rupees has been made by the Government toward the new Association building at Rangoon, India, in recognition of the value of the work done by the institution in behalf of the young men of the city. This makes a total of 13,000 rupees granted by the Government.

The organization of a Sunday school of Japanese children has been effected at Port Arthur, which at once showed results in attracting their parents to the Association. Agreements have been received in writing that the buildings formerly occupied by the Associations at Port Arthur and Liaoyang had been set apart for continued Association use, and an added statement that the Army authorities would make all necessary repairs.

Within six months twelve buildings have been secured by the German Associations, the largest of which is being erected at Ulm at a cost of \$100,000. Since the World's Jubilee in Paris a campaign has been waged to add to the secretarial ranks men of ability, education and influence, which was considered more important even than securing the Association houses, and fifteen able secretaries have been enlisted. For the building at Ulm the authorities of the city granted 2,000 marks per year for ten years. The building contains many rooms for educational work and 120 apartments for young men, besides headquarters for the 10,000 soldiers stationed in the city.

Mr. Edwin F. See, for twenty years General Secretary of the Brooklyn Association died on July 18th. Not since the passing of Robert McBurney and George A. Hall has so great a leader fallen in the Association ranks. Under his administration the Brooklyn Association grew from one to twelve branches, and the membership from 2,000 to 6,500. His labors during the recent Brooklyn Jubilee canvass for eight hundred thousand dollars were so taxing that they undoubtedly shortened his life.

During his visit to Buenos Ayres, Argentine Republic, in July, Mr. J. R. Mott offered to the Association of this city, on behalf of the North American Committee, the sum of 100,000 dollars gold, on condition that a like amount should be found by December 31st. Mr. Shuman, Secretary of the Association who was arranging to go to the Brazilian National Conference at Sao Paulo, decided to remain behind so as to prepare an immediate action in view of the condition imposed. The total amount will be used to provide lots, buildings, and furnishings for the Central Association and for the Branch recently opened in another quarter of Buenos Ayres.



LOBBY AND RECEPTION ROOM, CHINESE YOUNG MEN'S CHRISTIAN ASSOCIATION, TOKYO

CHINA'S YOUNG MEN

New Series

April, 1907

Vol. II No. 2

Letter of Congratulations from His Excellency, Minister Yang, Chinese Minister to Japan, to the Chinese Young Men's Christian Association at Tokyo on the Occasion of their Formal Opening, January 11, 1907, read by His Excellency's Secretary

TO THE CHINESE YOUNG MEN'S CHRISTIAN ASSOCIATION

I regret very much my inability to be present in person at your formal opening, at which will be gathered representatives from Japan, China, America, England and other countries, but beg to present to you these greetings.

It is said that the prosperity of a country depends upon the prosperity of the people of that country. And I wish to add that the prosperity of the people depends upon the united efforts of her young men who know how to command self-respect and know how to guard their good name.

The young men of sterling and upright character of to-day are the great heroes of the future and are to accomplish great things.

Recently China has been sending her young men over to Japan by the thousands. Many of them are studious and have great aims in life, but some of them, I am sorry to say, are below the standard and are doing things which cause people to disrespect them and which bring disgrace upon the whole Chinese student body in Tokyo.

Some of those who are deeply interested in China's welfare have seen the necessity of doing something for her young men in Japan and have asked me to co-operate with them in establishing the Chinese Young Men's Christian Association in Tokyo.

I am glad to see the successful work which you are now doing in teaching the Japanese language, mathematics and music in the day time and English classes in the evening, with your game rooms, reading rooms and social rooms open at all times. Recreation has much to do toward forming right character.

I hope our young men will come to know the objects and benefits of this Association and that they may, through this Association, encourage and help one another.

An organization of young men such as yours has great opportunities and great responsibilities and great things are to be accomplished by you, through education and other ways. China's young men need to be encouraged in order to fully realize the importance of acquiring education.

The court of China has just issued a decree promising to give a constitution to her people, therefore every Chinese young man should be qualified to bear his share of this responsibility. Every one must, therefore, uphold the constitution so that "glorious as the flower and powerful as God" it may be carried out.

I hope, therefore, that you young men will be brave as Columbus was, and never fear difficulties, that you may be diligent at study and become great scholars like Spenser, and that some of you may become great statesmen like Gladstone.

Moreover, I hope that some of you young men will, in the future, become the Oyami, the Kuroke, the Nodsu, the Okui and the Togo of China, to strengthen her Army and Navy, and to help her keep abreast with the Western Powers. I trust that you will, therefore, help China in her effort to give a constitutional government and help her to rightly play her prominent part on the national stage during the twentieth century, and by so doing help to show forth the greatness of a glorious country four thousand years old. These are my sincere hopes for China.

Chairman's Remarks at the Formal Opening of the Chinese Young Men's Christian Association, January 11, 1907

By C. T. WANG

It is a great pleasure to see this large gathering this evening to celebrate the formal opening of the Chinese Young Men's Christian Association. Though work was begun as soon as workers for the Chinese Young Men's Christian Association arrived on the field, having no proper basis for operation the Association was not organized until the completion of the new building. That the work could prosper is due to the hearty response of you, young men of China, and the kind and sympathetic help of the Japanese and Western friends. Your

presence this evening is an assurance of your appreciation of this work, and I rejoice with you in this happy realization that in this organization you shall find a home.

Now let us just reflect for a moment what is the significance of this organization, the Chinese Young Men's Christian Association of Tokyo?

According to an old adage of our country the old men are considered to be the pillars of a nation; they are the men who are supposed to have the highest knowledge and experience of things. But coming in contact with Western nations China has found that what makes a thing succeed is energy wisely directed. He who has energy and knows how to direct it is to succeed. Mere knowledge of directing, though itself important, without possessing energy cannot accomplish much. To this class the old people belong. Therefore it is the young people who are able to push and it is their energy, which if wisely directed is to better the world.

Our proverb says, "it is difficult for one hand to make a loud clap." By this we can see that no matter how energetic one young man may be, as long as he is by himself he can accomplish but little. In union there is strength. The combination of energy, of which every young man is a store house, will produce great force and can accomplish wonders. Young men should have an organization as a means of combining their energy.

Water and fire contain an immeasurable amount of useful energy but when carelessly and foolishly handled they will do great harm to those whom they are intended to benefit. Likewise the great energy stored in every young man when unwisely used and misdirected will do great harm to himself, his family and his country. In order to avoid any abuse of such power which every young man possesses, we must find the directions, to see who has given the best kind, the most applicable and most widely used. Wading through history we find that the Christian teaching gives the most reliable, applicable and safe directions for the use of such energy. That is why the Young Men's Association should be a Christian Association.

Some one has said that out of every three inhabitants of the world one is a Chinese; others say that one out of every four is a Chinese. Taking the latter number, you will find that 25 per cent of the young men of the world are Chinese. What amount of energy is being stored in them!

Among all the Chinese young men, where do we find those possessing the greatest amount of energy? You will

readily agree with me that it is in Japan, yea, in Tokyo, and I challenge any one to deny the statement. Now we can see the significance and importance of the Chinese Young Men's Christian Association of Tokyo. It is therefore the greatest energy plant of young men to be found anywhere in the world. May we fully realize the significance of this fact and live up to it, making it by our united efforts, the great magnetic pole drawing together all the sons of Han (Chinese).

Response at the Formal Opening of the Chinese Young Men's Christian Association

BY MR. C. C. WANG

I deem it a great honour as a representative of the Association to respond to the words of welcome which you have just heard spoken and read. Since the work started last year it has received the favour, sympathy and help of the officers and members of the Japanese Association, and from both Japanese and Western friends, for which we are very thankful. Our heartfelt thanks are multiplied by the words of welcome and good wishes which we have heard to-night.

It is a great joy to me to be present this evening. I do not rejoice merely for the building, which is fine, or for the friendships, which are excellent, but I do rejoice for the three great benefits that come with the inauguration of this Association.

First, it affords wholesome social intercourse. This Association breaks down any provincial, national or racial prejudices for it helps to join the hands of the different races and nations of the world. It denounces the selfish spirit of the strong to pounce upon the weak, or for a stronger nation to take advantage of a weaker one. It will, therefore, be a great help towards the unification of the different races represented here.

Secondly, it helps moral progress. China is the oldest civilized nation of the world. Not only her resources and extent are greatest, but her literature and sciences have furnished the stepping stones to the modern Western sciences. China ought, therefore, to be the leading nation on the stage, but she is not. The great cause of her weakness is that the majority of her people have too little regard for morality. I do not mean that there are no moral men in China but these are far too few in number. Besides she has assumed herself as the Mistress of the Nations

of the world, regarding all others as barbarians. Among her own sons, one section regards another section as a foreign country or one village so regards another, or even parents often regard children in the same light. In consequence the four hundred million people become four hundred million individuals each working for his own benefit. This Association stands for righteousness, advocates morality and broad love.

Lastly, it offers splendid educational facilities. I am a native of Tientsin and would like to say something about Tientsin. Before the Boxer troubles (1900) there were only six or seven schools in Tientsin but now the primary schools are reckoned by hundreds. The Tientsin Association took a prominent part in bringing about this strange contrast. Educational classes were started in less than one year in that Association and now have a good reputation and Chinese students from that school are now enrolled in practically every school in Tokyo.

To add now a fourth point to what I have said. There is no country without religion. What religion do we have? Confucianism. It is not, for Confucius was classified among the philosophers. The only religion which we can be said to have is Buddhism, but the work of Buddhism as exemplified in the Boxer movement, simply weakens a nation.

The best religion and the one which teaches the highest principles is Christianity. My prayer is that we may not merely say this, but that we may believe it, and may show by our deeds that we believe it. Who can better the conditions of the Chinese people or uplift China if we, her young men, cannot? The speakers have expressed their hope and good wishes for us in all our efforts. May we not disappoint them in their hopes and wishes.

The Japanese Government School System and Christianity

By K. IBUKA, M.A., PRESIDENT OF MEIJI GAKUIN

The struggle for religious liberty is never fully won at one stroke. In the Occident we know that it was a matter of centuries. In 1889, our Emperor, profiting by the experience of the West, granted a constitution which guaranteed full liberty of religious belief, as far as compatible with public order. This wise provision has made impossible in Japan the persecuting, the civil wars and the formal state religion which have cursed so many countries. Fortunately, China and Japan have from ancient times been comparatively tolerant of various religions.

Buddhism came to both countries as a stranger and without serious disturbance was adopted into the social structure. We should be disloyal to our history as well as enemies to truth and our own welfare, if we should make an exception in the case of Christianity. For genuine Christianity, while an enemy of wickedness and evil customs, is the strongest ally of order, peace, intelligence and social unity. If this is true of Christianity in general, it is particularly true of Christian education. So that discrimination against Christian schools is narrow and suicidal. It is therefore with the liveliest interest and sympathy that liberal-minded educators in Japan, both Christian and non-Christian, look upon the present discussion in China over the status of Christian schools and their graduates. It may be that an outline of a similar conflict and its outcome in Japan will be of interest to educators in China.

In 1899, what is known as Instruction No. 12 was issued under the sanction of the Minister of Education. The Instruction read as follows: "It being essential from the point of view of educational administration, that general education should be independent of religion, religious instruction must not be given, or religious ceremonies performed, at Government Schools, Public Schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction."

Prior to the promulgation of this Instruction several Christian schools had been granted licenses entitling them to the same privileges as Government Middle Schools (*Chu Gakkō*), which meant that their graduates could enter the Higher Government Colleges and could postpone military conscription until they were twenty-eight years of age. The Instruction naturally created considerable alarm among the managers of the Christian schools. In the hope of obtaining relief they presented a petition to the Minister of Education requesting that the Instruction might be restricted in its application to schools supported by public funds. The petitioners emphasized the following points:

(1) It is a matter of conscience with the supporters of Christian schools to give instruction in religion, both as a matter of knowledge and also as the most effective incentive to right living. Compliance with the Instruction compels us either to surrender this conviction or to subject the students attending our schools to the loss of the privileges of entering the Higher Schools (*Kōtō Gakkō*) and of postponing military conscription. If the curriculum and other features of our schools are up to the grade of the government standard, we feel that it is an injustice that our schools should be discriminated against for no other reason than that they are Christian.



THE AUDIENCE IN THE TOKYO ASSOCIATION BUILDING AT THE FORMAL OPENING OF THE
CHINESE YOUNG MEN'S CHRISTIAN ASSOCIATION, JANUARY 11, 1907
(From a flash-light photograph)

(2) The Instruction ostensibly applies to other than Christian schools, but as a matter of fact, there are few schools in the Empire other than Christian which maintain any religious service. Thus, while the Instruction is general in form, in effect it is aimed to place restrictions upon Christian schools only, and is, therefore, inconsistent with the spirit of the constitution which grants full religious liberty.

(3) The Christian schools have been maintained chiefly by British and American Christians and have been sustained at great labour and sacrifice on the part of both Japanese and foreigners. If such restrictions are placed upon them, it may become necessary to close them; whereas, if they are given privileges similar to the Government Schools, they will increasingly prosper and will continue to contribute a factor to the Japanese educational system which comes from the friendly rivalry and comparison of methods between privately and publicly-supported institutions.

The Minister at first declined entirely to grant the petition, but some time afterwards regulations were issued by which some Christian schools were allowed the privileges of Government Middle Schools (*Chu Gakkō*) regarding the admission to Higher Government Institutions (*Kōtō Gakkō*), although they were not allowed to bear the name *Chu Gakkō*. This concession was accepted as a final settlement of the question, but to the dismay of the Christian schools, in the spring of 1902, new regulations were issued requiring graduates of all schools excepting Government Middle Schools (*Chu Gakkō*) to pass a special examination, in addition to that required of graduates of *Chu Gakkō*, in order to enter the Higher Government Institutions (*Kōtō Gakkō*), and a fee of Y 5 was to be paid for this special examination. This was a manifest injury to the Christian schools and another representation was made to the Department of Education. Finally, after long delay, the Department granted the petition indirectly by allowing the Christian schools to enter their graduates in the Government Special Schools (*Semmon Gakkō*) on the same basis as the graduates of Government *Chu Gakkō*. This privilege was granted not only to ordinary Christian schools but to one of the theological seminaries.

But this privilege of admission to the Government Special Schools (*Semmon Gakkō*) was particularly valuable because it involved sooner or later the concession of admission to all the Higher Government Institutions (*Kōtō Gakkō*), and this logical solution of the matter was finally adopted by the Department of Education in January, 1904, when a regulation was issued extending the privilege of entrance to Government Higher Schools (*Kōtō Gakkō*) to schools whose graduates were recognized by the

Minister as eligible for entrance to the Special Schools (*Semmour Gakkō*). This regulation, therefore, gave to all Christian schools which complied with the general requirements of the government system all the privileges of Government Middle Schools (*Chu Gakkō*). Then besides, they have within certain limits greater freedom than Government Schools in determining their curricula.

This action on the part of the Department of Education is evidence that it has come to set a higher estimate than formerly upon the value of private schools and that it recognizes their entire right to freedom in the teaching of religion. Thus the question seems to have been settled permanently, thanks to the persistent efforts of Christian educators who insisted upon propagating their faith and at the same time upon protecting their rights as guaranteed under the constitution.

Students and Christianity

Learn as though you were to live forever, live as though you were to die to-morrow

By WANG CHENG TING

The students head the list of four classes of people that constitute our nation. For thousands of years they have had the reigns of the government in their hands. Before the abolition of the so-called "eight-legged-essay" almost all the officials were chosen from successful candidates of the examinations held in fixed intervals of time by Literary Chancellors who were themselves in most cases great scholars. Since its abolition methods and requirements have been greatly modified but the principle of selecting the best educated people to hold portfolios of the government still remains unchanged. Two notable examinations have taken place in the metropolis since the new regime has been in force, and literary degrees of the highest order and honor have been conferred on the most successful candidates. It is a gratification to all the enlightened sons of the country to see that education on the new lines has thus been inspired and encouraged, while the people have really now taken hold of the new forces that have made other nations great and will undoubtedly make China great, if her sons would be willing to let them work.

Students are the flowers of a nation, the prop of a country. Bismarck in one of his characteristic statesmanlike speeches calculated that one-third of the German students ruled the

Empire. In the course of a lecture on the significance of students and the important part they play on the world stage delivered before a large audience of Japanese students and educationists, Mr. Mott, the great leader of the students, compared the students in relation to their country to the 203-meter Hill in relation to Port Arthur. The fall of this impregnable city was not assured until the 203-meter Hill, at the summit of which every inch of the besieged port was within range, was taken possession of, "Therefore," continued the speaker, "capture the students and you capture the nations."

Not all students are to rule empires. Note what that iron-willed Chancellor said: *one-third* of the students rule the Empire. One-third is only a smaller part of the whole. Among this third there would be a good number, perhaps a third of the third, who were students educated abroad. There is a distinct advantage in studying abroad, provided the students thus sent have had a certain amount of knowledge of their own country, people and literature. Then their visions will be broadened, their superior parts revealed, their inferior qualities exposed, their taste for competition sharpened. A country like China excluded from the outside world for scores of centuries, has a greater demand for such students as she now comes in contact with her neighboring countries.

Russia owed her greatness since Peter the Great's time to the education acquired abroad by that illustrious ruler. The epoch of the dark ages was closed by a sudden overflow of students to foreign countries. Paris became then the recipient of the hardy, industrial young men of the North of Europe and the robust, quick-witted youths of the South. The remarkable progress of our neighbor, Japan, is due entirely to this almighty agency—education. "History furnishes many illustrations of the value of education," wrote Mr. Pieters on the Educational System of Japan, "but scarcely one so striking as this, where in a single generation it has transformed a people and saved a state." Japanese foreign-educated students have contributed most to infusing the new education into their country, transforming their people and saving their state.

Such being the significance of students let us reflect a little and see what makes a student and how to enlist his name among the third that are to rule empires. The first answer that naturally suggests itself will be Knowledge—a word worthy to be written in gold. But is this really the end of the education which makes a student? Let us find out what answers did wise men or great scholars give. Confucius, the wise man of the east, says, "What the Great Learning teaches, is to illustrate

illustrious virtue." Even the Great Learning, as the name indicates meaning no elementary education, teaches that we have to illustrate illustrious virtue, or in simple words live noble, virtuous lives.

"Righteousness exalteth a nation." This is the torch-light of a wise King of Western Asia. A nation is made up of individuals. Since righteousness exalts a nation it must exalt the individuals that constitute the nation.

A great English prose writer and a deep thinker has portrayed what a College or University, which is the highest goal to an ambitious student and the crown of the whole educational system, could give. "A youth," says he, "is sent to our Universities to be made a *Gentleman* and a *Scholar*." A gentleman first and then a scholar. Character and Knowledge must go as mistress and hand-maid, the latter must go behind the former.

Since character is the end of education, what remains to be done is to find out what force in the world uplifts character. "To know what is first and what is last will lead near to what is taught in the Great Learning." "The fear of the Lord is the beginning of knowledge." This Christian fear opens to men true liberty, justice, truth, peace and love for one another; these are the essentials that make character. It is not the outcome of the extraordinary fearful images of the idols in the Buddhist temples, nor imaginary intolerable sufferings of the infernal dieties, nor the sudden flash of the lightning across the sky above, nor the terrible quaking of the earth beneath. It is originated in the love which God has for men. Whomsoever you love you fear, *not* whomsoever you fear you love. He loves us first, "for God so loved the world that He gave His only begotten son that whosoever believeth in Him should not perish, but have everlasting life." Jesus Christ according to the promises God made to His chosen people, the Jews, was made flesh and lived among men, going about doing good, living a pure, upright, noble and unselfish life, full of love and wisdom, as a pattern to all men.

Confucius and many other wise men of the East and West have said wise things and some even lived very noble lives, but have never swayed men as Christ did. At the close of His sermon on the mount the immense multitudes that thronged to hear Him "were astonished at His teaching, for He taught them as one having authority and not as the scribes." The beauty of Christ's teachings lies in the fact that what he says he does. He teaches purity and lives an unspotted life among the wicked. He teaches humility and washes His disciples' feet.

His teaching on prayer is practiced by praying a whole night alone on the mount. His doctrine of doing good to other fellow beings is carried out by healing disease, cleansing lepers, driving out evil spirits, speaking words of comfort to the poor and to the broken hearted. At last He willingly gave Himself up as an unblemished lamb at the altar of God for the remission of the sins of the world.

Now note words of Napoleon, one of the greatest men that has swayed multitudes of men, who near the end of his career said, "I know men. Christ is not a man. I have seen the time when I could inspire thousands to die for me, but it took the inspiration of my presence and the power of my word. Since I am away from men, a prisoner on Helena, no one will die for me. Christ, on the other hand, has been away from the world nearly two thousand years, and yet there are millions who would die for Him. I tell you, Christ is not a man. I know men."

How to Secure Delegations to Summer Conferences

By S. K. TSAO

In all things, whether physical or spiritual, social or educational, the keynote of success is unity and interchange of ideas.

The world athletes have associations to discuss how best to cultivate their physical strength, develop their muscles or to be trained to perform great feats. The professors of great seats of learning have their associations to talk over the great timely subjects of the day. While these are so important for the growth of strength and intellect, a conference for the spiritual growth is by no means less important. Harmony and co-operation are fundamentals of forward movements of any enterprise. To entertain lofty ideas of things spiritual, to have our relation with God and men made clear, and our standard of influence and usefulness elevated, nothing can help men more than to meet in quiet places with godly men to hear the truth expounded.

The summer conference which the Young Men's Christian Association has instituted has always that in view, and to make it profitable as well as successful, the co-operation of all Christian

workers of all denominations is indispensable. For the last three years, the Young Men's Christian Association has met at three different places during the summer vacation for the development of spiritual life among the old and young Christians.

In America, Silver Bay, Northfield and Lake Geneva are well-known conference grounds to which people go for spiritual uplift, and from which great influences and men of great usefulness have come. The great Volunteer Movement of North America is the outcome of these conferences, and by it much on lines of evangelism has been accomplished.

China needs such a movement, and the summer conferences are places where such could be organized, and can only be organized when each one present has the welfare of China at heart and is willing to live up to his convictions. The world has been much blessed through the effort of the Volunteer Movement of America and if China is to be particularly blessed, she must be blessed through Chinese Christian volunteers.

Beside the spiritual inspiration that these conferences give, a suitable place for the hot season is not neglected.

The language difference and travelling inconveniences are natural lines of division for summer conferences, and each conference ought to be so located as to get together easily a number of members that understand and speak one common language to a certain extent.

To get the best delegation, a few points are worth considering:

Time for holding these conferences. One of the chief aims of the conference is to promote an evangelistic interest and to recruit young Christian workers among the students of different schools to give their lives for Christian work, and to get this body there, all schools under the auspices of missions should agree to have one special week for closing their school year, before which a fair proportion of delegates should have been appointed to represent each school at the conference.

The necessary *expenditure* is not a small barrier for the student body. With only a limited allowance, unless the expenses be light, many who otherwise would go, are prevented from going. Each college Association should at the beginning of the year plan to send a certain number of delegates to such conferences, and to overcome the financial difficulty, a certain amount of money from the monthly contributions should be set apart to cover their expenses.

Another vital question that faces the conference is the proper *place*, where conferences should be held.

In America and other European countries where there are travelling facilities everywhere, and where the people are fond of a change, a distance of a few hundred miles is not a great disadvantage, but in China, where it is so difficult to get about, it seems clear that it needs the co-operation of all missions concerned to secure and buy a place, conveniently located, so that not only summer conferences, but all other conferences of that region could be held there. Being a common property for all denominations, members from any of them will not feel as strangers there; a committee composed of a member from each denomination should be appointed to look into the matter, with a view of securing the same for conferences for all Christian works at all times.

One of the six largest and most unique Associations in the world is the West Side Branch, New York, which had 4,004 members at the time of its recent tenth anniversary. The Association started in a \$550,000 building and it took two years to secure the first thousand members, three years more to add the second thousand, three years more to add the third, and two years the fourth. During the ten years over eleven thousand different men and boys have been on its rolls and are now found in all parts of the world. It started with six secretaries, and now has twenty and an employed force of eighty in its building. It is 92 per cent self-supporting; of the \$125,000 expenses, but \$10,000 is contributed by the outside Christian public. Over fifteen hundred men enter the building daily. It has become a good-sized hotel, for its dormitories are always full. It is a great physical culture society, with two thousand men and boys in its gymnasium. It is a great college with two thousand students enrolled in its business and technical schools. It is a great religious movement, for from thirty to thirty-five thousand men each year attend its meetings and Bible classes.

Editorials

There was a great meeting in the new building of the Chinese Young Men's Christian Association in Kanda, **Formal Opening** Tokyo, at its formal opening on the 11th **at Tokyo** January, 1907. The meeting opened at 6 o'clock with an opening address by the chairman, Mr. C. T. Wang. And immediately following the Imperial Military Band, composed of twenty-five men, began a favourite selection. Count Okuma's address of congratulations was read by Mr. K. Yamamoto, Secretary of the Japanese Young Men's Christian Association. Greetings from the Chinese Minister were read by his own representative. President Honda representing the National Committee of the Young Men's Christian Associations of Japan delivered a splendid address of welcome. Mr. C. C. Wang representing the Chinese student body spoke in behalf of the Chinese students. Rev. St. G. Tucker spoke as the representative of the Missionary body of Tokyo. Dr. Ibuka gave a short but effective speech on "What Japan owes China." Prof. K. Maeda of the Music School rendered a beautiful piano solo, and a very effective piece was sung by the male quartette. An organ duet was played by Misses Zia and Yi, two Chinese young ladies now studying in Japan. Telegrams and greetings from some of the different Young Men's Christian Associations of China and America were read by Mr. Clinton. Mr. C. T. Wang spoke at the close in behalf of the Chinese Association. The Imperial Band furnished music throughout the programme. The exercises closed at 9.30 after a most delightful and helpful evening.

"This is the formal opening and consequently an occasion of great importance. I bring to you the greetings and best wishes of the National Committee of the Young Men's Christian Associations of Japan and the members and officers thereof. **Welcome by President Honda**

The country you are in is not your own country. This, however, I need not tell you. You have all left your own home and dear country and have come to Tokyo. When I think of my ancestors, I am reminded of the time when they received much help from China. Many of our students were then sent to your country to learn of the Chinese civilization. But now it is just the reverse. It is, therefore, only fair that we should in some

way help to repay the great debt which we owe you. 'To-day I speak to you in the Japanese language and I am sure most of you find no difficulty in understanding me. When one goes into another country he should be able to understand its language. Not many of you have been here more than three years and yet practically all of you now understand and speak Japanese. In this way you have succeeded well. 'This is a Chinese Young Men's Christian Association. The name itself is very beautiful. The two characters "tsung kueh" (Middle Kingdom) have a great deal of taste in them. They mean the Middle Kingdom of the Eastern Hemisphere and not the middle Kingdom of the whole world. Its middle is only the middle of half the globe and not the middle of the whole globe. So if China wishes to be the middle of the whole world she must acquire the education and civilization of the whole world. Your coming here to study is one of the ways to make China play a part in the world's civilization. I hope that you will be humble and not proud. This will help China. My great hope for you is that this Association may greatly help you and that you will seek deeply into Christ's teachings."

The following letter of congratulations was received from Count S. Okuma by the Chinese Young Men's

A Letter from Christian Association at Tokyo, on the occasion
Count Okuma of its formal opening 11th January, 1907:—

"The Chinese students coming to Japan for study have increased year by year and now there are several thousand here. The work among these students for their betterment and good moral influence has been one of my long cherished wishes. I am glad to hear that the Chinese Young Men's Christian Association has been organized in Tokyo with the help and co-operation of American, Japanese, and Chinese friends, and I wish to offer congratulations on the successful beginning of this work. The tide of the Anglo-Saxon civilization is coming into contact with the Oriental ethical doctrine and the harmonious development of this healthful ideal and enlightenment are doing much for the Orientals. The object of your Association is to propagate this essential truth and civilization which is based on the spirit of freedom, righteousness, and love among the Chinese students. The success of this work will have great effect on the Japanese students in general. It is my sincere wish and prayer that your Association entrusted with this heavy responsibility will discharge its destined object. It has

given me much pleasure to have been invited to be present at this opening ceremony, but on account of illness I beg to express my congratulations in writing."

In an interview which a representative of the Chinese Young Men's Christian Association at Tokyo had with Mr. Makino, the Minister of Education of Japan, the latter said:—"I have great faith in China and the Chinese young men.

China's young men have come over to Japan by the thousands during the past few months. Japan owes much to China and now she should do what she can to help China's young men. I am glad to hear of the success of the Chinese Young Men's Christian Association and I congratulate you upon your great opportunity and I wish you every possible success. Christianity is gaining ground very rapidly in Japan as it is also in China. Many of Japan's leaders in the Government, and in the social and commercial world are now Christians. The people in general are now coming to look upon Christianity with much favour. As an evidence of the effect of Christianity I should like to say that the best young men and the most reliable young men of Japan and China which I have known have been Christian young men."

The General Convention will meet in Shanghai, March 19 to 22, under the management of the General Committee. The programme will include the discussion of such subjects as—The responsibility resting upon the Chinese Christian young man of to-day for the evangelization of his own country; The need and sources of supply of men for the Christian ministry; Lessons for the young men of China from the growth and place of Christianity in Europe, America, India and Japan; The Association's responsibility towards the students in the newly-established Government schools and colleges; How can the Christian college be made more of an evangelistic force; Personal work the most effective means of evangelization; The place of prayer in China's evangelization; The gift of the Holy Spirit; The power of love.

Among the speakers of the Convention will be—Dr. Karl Fries, of Sweden, Chairman of the World's Student Christian Federation. Mr. John R. Mott, General Secretary of the same; several prominent Indian leaders in Christian work; five or six of the most successful Chinese preachers from different parts of

the Empire ; and many prominent Chinese Christian men. The Convention is primarily a Convention of *Chinese* young men and it is both right and proper that they should have the largest part in the programme.

The language of the Convention will be *Gwan Hwa*, into which all English addresses will be interpreted. Delegates are expected from thirteen provinces, besides Manchuria, Hongkong and Korea.

The coming summer is going to be a busy one with the increasing number of Conferences to be held in various parts of China. Besides the four Conferences to be held the same as last year, in Kiangnan, Foochow, Kiukiang and Shantung, there will be probably two other Conferences one in Chengtu in Szechuen, and one in Chihli. For the Kiangnan Conference, it was intended to hold it again at the Pootoo Island, but this will be rendered impracticable owing to the Chinese Summer Festival which takes place in the sixth moon, just about the time of our Conference. Consequently nothing has been decided as yet as to the time and place of the Conference.

The coming Conference of the World's Students Christian Federation to be held at Tokyo, April 3-7, will be a momentous event in the history of the Federation. The delegates from Shanghai will leave for Japan on March 23rd or 24th, by the *Kasugu Maru* or *Tangu Maru*, and will return by the *Kaga Maru*, leaving Yokohama on April 8th or by the *Kosai Maru*, April 11th. The Shanghai delegates will probably consist of Messrs. R. E. Lewis, S. K. Tsao, P. Y. Kong, H. L. Zia, T. T. Woo, C. T. Wang and one other gentleman who has not been decided on.

Among the many guests who have come to the East this year, few perhaps will have greater interest for the students of China than Dr. and Mrs. Karl Fries of Stockholm, Sweden. Although for many years Dr. Fries has been General Secretary of the Young Men's Christian Association of Stockholm, it is in connection with the World's Student Christian Federation that his work is best known and his visit to the East of greatest interest. Those

who go to 'Tokyo to the Federation Conference will have an opportunity to study the man as he presides at the sessions of that great gathering.

One little incident of the Convention held at Geneva 1878 will show the mind and spirit of this leader of men. Climbing one day among the hills near that beautiful city, a little party of delegates came upon a great rock, high up on whose rugged side had been boldly cut the words "Voltaire 1778." Recalling the prophecy of the world's greatest infidel, that in one hundred years there would be no Christianity, and Christian books would be among the relics of libraries, they climbed above the rock, and beside the challenge so confidently chiselled one hundred years before, in equally bold and undying lines they cut the words "1878 Young Men's Christian Associations." And in that rock the two inscriptions stand, a perpetual testimony to the power of our God and His Christ.

Mr. Mott arrived at Shanghai from Hankow on the 12th March.

Mr. Mott's Visit. In the evening, a banquet was given in his honor at the Astor House by the Board of Directors of the Chinese Association. In the afternoon of the 13th, he attended a meeting at Mr. De Gray's house at the invitation of the Board of Directors of the Foreign Association. In the evening, he addressed at the Chinese Association a meeting of Chinese Christians from nine colleges and higher schools and from thirteen churches. On the 14th, at 4.30 p.m. he held a private meeting with the Chinese pastors and other prominent Christians of the city, to consider the important question why not more men of ability among the Chinese are willing to take up the work of the ministry. In the evening, a public meeting was held in the Martyrs' Memorial Hall of the new building of the Chinese Association which was attended by over 1,000 people. At the conclusion of a powerful address which was ably interpreted into Chinese by Mr. S. K. Tsao, the indefatigable Chinese Secretary about 200 persons sat down to a second meeting for further inquiries and explanations.

Mr. Mott left for Soochow the next day, the 15th, to attend the Y. M. C. A. Secretaries' Conference held in that city.

The many attractions in China and Tokyo have brought to the East another guest whom the Associations will delight to honour—Mr. R. C. Morse, senior secretary of the International Committee of New York. He has been with Mr. Mott on most of his tour of visitation, and his strong words of counsel and encouragement have brought added cheer to the workers.

Associated with Mr. Mott in the arduous administrative duties of the Foreign Department are two men, strong in their ability to work comparatively unseen behind the great leader, but none the less men of influence and power. One of these associate secretaries, Mr. E. T. Colton, arrived just in time to attend the General Convention, where he too was warmly welcomed as a friend from afar.

It will be glad news to the friends in all parts of China who have waited for the completion of the Martyrs' Memorial Hall of the new Association building in Shanghai to know that it has perfectly stood the test of the large audience which crowded it to the full on Thursday evening, March 14th.

The acoustics are unusually good, and the hundreds present were able to hear and understand clearly in every part of the hall.

News has come of a remarkable Spirit-led and Spirit-filled meet at Shaowu. There are forty-seven boys in the school there, more than half of whom have come from Christian families; and the Association has included in its membership all of the boys of the school, either as active or associate members. The delegates to the summer conference brought back the touch with the larger Christian movement in the province, and the inspiration needed to go forward. Following the annual meeting, special meetings were held by the Association, when strong personal talks were given by Mr. Huang, Mr. Beard, and others during the three and a half days of the conference. It all ended in the definite, open decision for Christ and a consecration of life purpose by every boy but one. That the experiences of those who confessed Christ are truly the work of the Spirit is testified to in the words of one of the boys to his father: "I never supposed it meant this to believe. It was just like fire rising up inside."

Mr. Mott's Tour

Since his arrival at Yokohama on January 23 Mr. Mott has been carrying out one of his most strenuous and interesting campaigns of Association visitation and statesmanlike leadership. The pace has been swift, the distances long, the appointments for each day numerous. Thorough preparation at each place preceding his arrival has rendered possible a sum of achievements in two months equal to the ordinary events of a year.

At Tokyo five days (January 23 to 28) of conference with the secretaries and leaders of the Japanese work greatly facilitated the preparations for World's Student Christian Federation Conference to be held in that city on April 3 to 7. The morning of January 29 was employed at Kyoto in conference with Association directors and the building committee concerning finances and the erection of the new building; an afternoon call and conference at Osaka were accomplished en route to Seoul where three days of intense activity followed. Deliberations here with the directors and secretaries upon plans for the new building, evangelistic meetings where thousands gathered to hear and scores were deeply impressed with the Gospel message, conferences with pastors, missionaries, and an afternoon devoted to an important audience with the Emperor of Korea set in motion influences which are stirring that nation to its very centre.

By rail and steamer Hongkong was reached after four days and counsel was taken with the leaders of the Chinese and European Associations. A night's journey rendered possible an important conference with the committee at Canton which is directing the world-wide campaign for the Morrison Memorial Building, to be placed at the disposal of the Association, and gave added impulse to the accomplishment of that great undertaking.

In Manila a four days' campaign in the interest of (1) a building for the city Association, (2) the spiritual quickening of Christian leaders, students, and young men, and (3) the promotion of the Army and Navy work, was prosecuted with a vigour made possible by the most complete anticipatory preparations and opened great channels of influence in that influential and important port.

A rapid trip up the coast from Hongkong enabled Mr. Mott to spend a day in conference with leaders of the foreign Association in Shanghai to crystallize plans for his more protracted stay in that city ten days later, to counsel with committees at Nanking and Hankow and to reach Tientsin for

a remarkable work there and at Peking on March 4 and 5. Stops of a few hours each at Hankow and Nanking gave opportunity for large and fruitful evangelistic meetings with students in these great centres, and for an interview with H.E. Tuan Fang, Viceroy of Kiangsu province. The visit to Shanghai has been treated editorially and need not be dwelt on in this connexion.

The days of March 15 to 18 were spent with the secretaries of the International Committee labouring in China, in their annual conference, on matters of policy and administration, a conference interrupted only for a large evangelistic meeting on Sunday afternoon for the students of this important educational centre.

The last three days of this memorable tour were spent in Shanghai in connexion with the Fifth General Convention of the Young Men's Christian Association of China, Korea, and Hongkong. Rarely has such an apostolic visit of this great Association leader been more timely, stimulating and full of result. By the manifest blessing of the Spirit of God throughout its entire course a prodigious amount of work has been accomplished and great impetus given to the leaders of this young movement in its day of opportunity in the awakening life of the new China.

Opportunity

Master of human destinies am I ;
Fame, love, and fortune on my footsteps wait ;
Cities and fields I walk ; I penetrate
Deserts and seas remote, and passing by
Hovel and mart and palace, soon or late
I knock unbidden once at every gate.
If sleeping, wake ; if feasting, rise before
I turn away. It is the hour of fate,
And those who follow me reach every state
Mortals desire, and conquer every foe
Save death ; while those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain, and uselessly implore ;
I answer not, and I return no more.

JOHN J. INGALLS

The Association Abroad

The chairman of the World's Committee of the Associations at Geneva is a millionaire manufacturer who has given up his business that he may devote all his time to Christian work.

The Young Men's Christian Association at St. Petersburg at last received, by August last, its constitution duly approved by the Government; it had been submitted to the Government six years ago.

The life of Sir George Williams written by his grandson Mr. J. E. Hodder Williams has just come out. It is a handsome volume of 356 pages. We recommend this work to Association libraries and to members.

The building of the new Bedford Branch of the Brooklyn Y. M. C. A., costing \$450,000, was opened last week. It is one of the largest and finest appointed Association buildings in the country and will provide for 3,500 members.

The commandant at Liaoyang relies upon the Young Men's Christian Association as a factor in military discipline. He has stated that where he was once obliged to punish 100 men for overstaying their time that now this number is but 10.

Largely through the energy and initiative of Mr. A. McLeish, one of the Scottish Secretaries in the foreign field, the Simla Association has acquired a new building, financing the whole enterprise on the spot, without any help from friends in the home country.

Hon. T. H. Yun, who was acting Minister of Education and Vice-Minister of Foreign Affairs for Korea, is the latest addition to the secretarial ranks of the Seoul Young Men's Christian Association. Mr. Yun is reckoned as one of the foremost statesmen of his nation.

A Young Men's Christian Association building was opened in Nagasaki, Japan, last May, when the Association had eighty members. It now has 420, with a night school of 120 young men. Japanese members pay all the expenses with the exception of a few hundred dollars sent from America.

The Army Young Men's Christian Association at Port Arthur, which occupies a former Russian cathedral granted to it by the Japanese authorities, often entertains as many as 1,800 men a day. On a recent Sunday morning there was a church parade of Japanese "blue-jackets" under the direction of Lieut.-Commander Moritiro.

Germany has the largest membership in its Association of any of the continental countries and now has eighty-nine paid secretaries. It has several special buildings for soldiers in big garrison places and camps. Bakers, waiters and hotel employees have their special Associations and the White Cross movement is powerful in its influence for a clean life.

The fourteenth National Conference of the Y. M. C. A. of France took place November 1 to 4 in the town of Nancy. The Conference opened with public worship followed by the Lord's Supper. At the first meeting Mr. Em. Sautter, General Secretary, reported upon the activity of the National Alliance, which comprises 116 Associations with 5,094 members.

The third General Conference of the Austrian Young Men's Christian Associations took place at Vienna, November 13 to 15, under the presidency of Dr. Witz-Oberlin, Austrian member of the World's Committee. The official delegates to the number thirty came from Lower and Upper Austria, from Styria, Bohemia and Moravia. About fifty members of the Vienna Young Men's Christian Association were also present at the deliberations.

In thirty days the conservative city of Baltimore raised \$411,000 for a new Association building. Several hundred citizens participated in the campaign. At a closing banquet of the campaign, the Governor and the Mayor said they considered this campaign the greatest event of their administration. At this banquet, William H. Morriss, Secretary of the Association, was presented with a check for \$2,265, to defray his expenses for a long vacation.

The first anniversary has just been celebrated of the *Kuala Lumpur* Association in the Malay States. The membership comprises Chinese, Tamils, Europeans, Eurasians, Ceylonese, Malays and Japanese, numbering a total of 315. A well-attended Bible Class is in progress, together with a successful evangelistic meeting, and there are no fewer than 130 pupils in the educational classes. The Association has well-furnished rooms and a substantial balance at the bank.

The Cape Town Association has taken the initiative in deciding to hold a Trades and Industrial Exhibition and has met with great success. Its example has been followed by the Associations of Johannesburg, Port Elizabeth, Durban, Kimberley and East London. These exhibitions create a deeper interest in the national industries and make better known the possibilities of the country. Further, they have been successful in raising funds for the Associations under whose auspices they have been held.

In Germany there are now 2,011 Associations with 111,000 members. France has gained 50 per cent in membership. Norway has increased from 37 to 405 Associations with 18,000 members; Portugal from seven to eighteen. Sweden has 115 Associations with 7,300 members and Switzerland 476 Associations with 8,500 members. In Austria there are 120 Associations, Belgium 36, Denmark 270, Hungary 32, Italy 30, and Netherlands 349, while Bulgaria has three, Iceland 4, Greece 1, Roumania 1, Russia 9, Spain 5, Finland 45 and Turkey 6.

The Yokohama Association has 300 members and the time has come for it to either enlarge the building or erect a new one. Mr. Handa is presenting the work of the Japanese Associations in the United States and Canada. Mr. Ibuka, Japanese representative on the World's Committee, has visited Manchuria and Korea, and was present at the inauguration of the Newchwang Association; he is much impressed with the importance of expanding Christian effort among Japanese in those regions. Mr. Brockman, National Secretary to the Chinese movement, accompanied by the Chinese and Japanese Secretaries, was granted an audience by Count Okuma, first Japanese Minister, and explained to him the work which the Associations have undertaken among the thousands of Chinese students come to Tokyo; the Minister expressed cordial interest and has promised his help. The Tokyo Association has leased a large new dormitory near the University. It is to accommodate sixty students. Two secretaries will take the management of it. For the special work undertaken by the Associations amongst the Chinese students at Tokyo, three missionary societies have sent contributions as a proof of the interest and importance they attach to this effort. Osaka Association has taken a fresh start. The evening school numbers 230 pupils. The Association building at Tokyo has received each Sunday a visit from several hundred soldiers.



DELEGATION FROM CHINA TO WORLD'S STUDENT CHRISTIAN FEDERATION CONFERENCE
AT TOKYO, APRIL 3-7, 1907

CHINA'S YOUNG MEN

New Series

July, 1907

Vol. II No. 3

The Young Man of the New Far East, Address delivered at the Fifth General Convention of the Young Men's Christian Associations of China and Korea, by Professor T. H. Yun, of Songdo, Korea.

LADIES AND GENTLEMEN:—

The Korean is the only language which I can speak with any degree of fluency. Nobody realizes more fully than myself the difficulties of addressing a cosmopolitan audience like this in a tongue not his own. Yet there is one distinct advantage in speaking in a foreign language. As the menus of certain steamers are printed in French apparently for no other reason than to make elegant terms cover a multitude of sins of bad cookery, I can take refuge in the excuse of my imperfect knowledge of a foreign tongue when I am hard up for thoughts.

For the convenience of treatment I have divided the subject into three headings:—

- (1). The Young Man of the Old East;
- (2). The New East;
- (3). The Young Man of the New East.

I.—The Young Man of the Old East.

What are the attributes—the distinguishing marks of a young man? Is it age? Is a man young because he is seventeen and old because he is seventy? If so we have had young men by the billions for the last twenty centuries. Is it more physical vigour or strength that differentiates a young man from an old man? If so we have had countless heroes of the kind. But to my mind, age and physical strength are either non-essential or secondary attributes of a young man because he possesses them in common with lower animals. We must, then, look for the essential attributes of a young man in the realms of intellect, of ethics and of spirit. In short, energy, the spirit of improvement or renovation, and progressiveness are, for all practical purposes, the essential characteristics of a young man, while inertia, stagnation and retrogressiveness are those of an old man.

If this be true, man may be young at seventy or old at seventeen, according to which attributes characterize him most.

Judging from this standpoint of view, the Far East—the Old East—produced some magnificent sets of young men twenty or twenty-two centuries ago. They invented machines and letters; discovered and systematized the principles and laws of science, of arts, of politics, of war, of philosophy and of religion. These great young men did their work well—some of them so well that their memories are still young. Since then, we have had no young man for the past twenty odd centuries. Instead of taking up the splendid works of the ancient young men and carrying them forward by fresh inventions, fresh discoveries and constant improvements, our forefathers of the Old East fell into the habit of thinking that because such and such a sage or a scholar or a philosopher had lived so many hundred years ago, he must therefore be an old man; that, since old men had done so many wonderful things, one must be old before he can do anything worth having; and that, therefore, they—our forefathers—ought to devote their time and talents to the making of old men from generation to generation. In their strenuous efforts—(and that was the only kind of strenuous life they lived)—to get old, our fathers forgot that the sages, scholars and philosophers of ancient fame were not old men but young men in their day and generation.

Starting from this misconception, our fathers of the Old East transformed the world they lived in into a manufactory of old men—hence the inertia, hence the stagnation, hence the retrogression of our beloved East. The watchword of the Old East was Backward Ho! The life of the young man of the Old East was divided into two halves, the first half of which was devoted to learning from his great-grandfathers how to think old, talk old, act old—in other words all the gruesome mysteries of how to be old. The second half was given to bringing up his children in the way they should go, backward to the dead past. If a little creature like the coral polyp by building on its dead selves, can in time produce islands on which trees grow, flowers bloom, birds sing, and the weary voyager finds rest, what might have been the grandeur of our achievement, had the young man of the Old East made the forty centuries of the past the stepping stone to rise upon and not the grave to be buried in! The mere thought of it is suffocating.

II.—The New East.

But the New Far East has come—to stay. In the eloquent words of a Japanese statesman, Commodore Perry

rudely disturbed the peaceful dreams of centuries. (Let me here say that our brothers of Japan slept lighter than most of us, thanks to Feudalism). Our eyes still heavy with the sleep of twenty centuries are dazzled with the new marching orders written by the hand of the Almighty in burning letters of fire around the globe. "Awake thou that sleepest!" is the call to us who have too long been asleep. "Let the dead bury the dead," is the command to us who have too long buried the living present in the dead past. "Replenish the earth, subdue it and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth!" is the divine blessing reiterated to us who have too long worshipped and served the creature more than the Creator. This is the new message which Christianity has brought to the young man of the New East.

III.—The Young Man of the New East.

Now, let us ask some questions about this youth yet "to fame and fortune unknown." Who is he? It is—you! it is—I! Where does he live? Wherever you or I live, be it China or Ceylon, Japan or India, Korea or Siam. How old is he? That is rather a delicate question to ask in a mixed audience. But don't be uneasy: you or I need not tell an unpleasant truth. The fact is that you and I are young men and will remain so as long as we have the attributes of a young man—but no longer. What is the work of this young man? It is even the rejuvenation, nay, the resurrection, nay, the regeneration of the East. The question of questions is then, How is this tremendous task to be done?

The other day Count Okuma in addressing the Chinese students who represent four hundred millions of the East, said that the only possible and efficacious means of harmonizing the East and the West is found in the love as taught by Christ, and the benevolence as inculcated by Confucius. A remarkable statement, this. Count Okuma is a non-religionist, but he did not say that it was through atheism, or agnosticism or materialism that the East could be lifted, into a higher civilization. He is a statesman; but he did not claim that China or the world could be bettered through politics or diplomacy which too often means duplicity. He is the founder of a leading University in Japan, but he did not recommend education pure and simple, as the panacea for all ills, individual or national. He is a *samurai* of the *samurais*; yet he did not appeal to the pomp and circumstance of navies and armies to bring to pass the realization of the dream of philosophers—the universal peace. He says it is the love of Christ and the benevolence of Confucius

that will break down the wall separating the East and the West, knitting the races in the common brotherhood. But in the higher and nobler language of the Bible we are more clearly taught the only means by which the young man of the New East can accomplish his work: "Not by might, nor by power but by my spirit, saith the Lord of hosts."

My fellow citizens of the New East—citizens of no mean city—in no spirit of bombast, but with all due humility, I say, "Forty centuries look down on us." Clouds of witnesses are watching us. In the face of such responsibility who is there that does not cry out with Paul, the young man of Tarsus, "Who is sufficient for these things?" In the words of Dr. Neesima, one of the noblest sons of the New Far East, "Let us advance on our knees!"

Moral Training for Chinese

BY MR. TONG KAI-SON

It is the common belief of nearly every one that the greatest present need of China, in order to make her civilized, powerful and enduring is education—modern, westernized education. But very few of those who hold this belief know what real education means. They are too prone to consider it merely as the equipping of children with a supply of knowledge, literary and technical, which may fit them to earn their bread in the world. They are too apt to forget that in dealing with the mind and character at their most receptive periods, the work cannot be limited to the utilitarian side. Character is created, whether intentionally or otherwise, and it is of vital importance to see that this shaping of character is well and truly done.

Education, being a public activity, must deal not only with the private virtues of moral character, but with the broad lines of civic duty. It must teach patriotism and the duties of citizenship, since it is concerned with children not as isolated beings but as future citizens. The teaching of patriotism—that is, the fitting of men and women to realize and accept the duties of citizenship in a spirit of idealism—is one of the foremost needs of China to-day. We wish to make of our children, not only

capable men and women, but good citizens, people who will play their part seriously and intelligently in discharging their duties as such. Every day we see the private life of the Chinese subject linking itself more closely to the life of the State. And now that our Government has consented to grant the principle of democracy, the rule of every man, it is increasingly necessary that every man should know how to rule, and should take his work seriously. The only real preventive of caprice and violence is the creation of a sober and responsible civic spirit. But a true civic spirit does not come by accident, it comes only by taking thought, and it may be created where it does not exist, and fostered where it is weak by judicious training. The safety of China and the whole future of her government depend upon the goodwill, in the largest sense, of her subjects. If they retain a sense of public duty, then the future is full of promise, but if they become self-indulgent, indifferent and idle, then no constitutional or any other form of government will prove of any avail. Hence we learn that in England a committee of distinguished educationalists recently instituted a systematic inquiry into moral training in schools. The attempts of all the chief civilized countries of the world in this direction are to be investigated, and the results will be published about next autumn. The Committee explains the object of the movement by stating that it is believed that educational influences could be made to do more than hitherto towards strengthening character and promoting readiness to work together for social ends.

For the same reason, we find that their Imperial Majesties, in their recent rescript to the memorial of His Excellency Ko Shao-nin, of the Supreme College of Literature, in which special stress was laid on the necessity of providing a sound education for the people, stated as follows :

“We quite approve the memorialist’s views. Schools are established to educate the people, and to no part of education should be attached more importance than that which treats of morals. We command the Ministry of Education to prepare some suitable works on morals, based on the teachings of the ancient sages, for the use of schools, so that the youth may be taught some of the moral principles, of the relations of man and the path upon which he is to tread in after life. We would also recommend the examination of conduct in schools; reward those who show a good behaviour and punish those who do not abide by the teachings of the moral philosophers of old. Although the different branches of sciences and literature should be taught we must not pay so much attention to them as to exclude the teaching of morals in schools.”

Having defined what true education consists of, it is necessary to pause and consider what patriotism means. Patriotism is simply a desire for the welfare of our country and a sense of our duty toward it. It is an ideal and not a method, and however much men may differ in the latter, the former should be the same in all cases. Schools are an unconscious training ground of character. There a genuine interest in the country, its heritage and future is first awakened, and when the imagination is fired, it is easy to teach the child that he has a part in that future, a part involving duties as well as rights. But the fact must be emphasized that such training in patriotism is for both sexes. Girls play quite as an important part as boys in the future of the nation. To them falls our special duty, and it has been the chief blot upon the Chinese system of education for girls that it does not attempt to fit them for the duty of motherhood. It should be our duty then to be careful in our training in patriotism not to forget the supreme duties of motherhood, and to fit our women morally as well as physically to play their part in the welfare of the nation. The State exacts its special services from all, and the duty of such service, and the nature of the State's demands, must be placed in the forefront of any educational system which aims at the production of good citizens.

Finally, it should be pointed out that in all the chief civilized countries, it has been recognized that moral training is inseparable from Christian training, that the spirit and principles of Christianity alone, superadded to intellectual and ethical education, can make virtuous men and women and patriotic citizens. A broadminded and wise Government would, therefore, see that Christian teaching is not only tolerated in all the schools in China, public and private, but encouraged.

A City's Safeguard, An address given at the banquet in honor of Mr. John R. Mott, by a Director of the Shanghai Chinese Young Men's Christian Association.

It has fallen to my lot, a very honorable one I must say, to make a few remarks on behalf of the Central Association (Chinese) of the Y.M.C.A. There are times in a man's life, when he wishes for the tongue of men and angels, and especially this evening, I feel, in the presence of so many speakers, great diffidence in giving utterance to my thoughts. Some one has said, "With truth as thy theme, eloquence shall throne thee with archangels," and what I have to say to-night is the truth.

The distinguished guests present in this room to-night represent the great and ever-growing city of Shanghai. A center of commerce, a center of education, the home of the Chinese press, and of publishing houses, a center also of missionary activity, Shanghai occupies a unique situation in China, I might say, in the world. Whatever Shanghai people say or do, rightly or wrongly, is imitated and adopted throughout the length and breadth of the Empire. Indeed this city is the heart, from which steam forth intellectual and moral truths, material prosperity and western enlightenment to the different parts of the Chinese body politic. For this reason alone, is it not vitally important that she should possess the strongest and most vigorous of Associations? For this reason alone, are we wrong or self-opinionated in believing that the work of the Association in Shanghai is the most important and deserves the most hearty support and co-operation from our friends?

But more than this. The Association has also a noble work from a local standpoint. Some of us may not realize it, but it is a fact that there are 179,000 Chinese men in the International Settlement, and of this number 177,000 are non-Christians. The future leaders of China are being educated and trained right here in this city and whether they are to lead our country rightly or wrongly depends in no small measure on whether the institutions like the Association are willing to reach after them or not. Surely, here is a field worth the while of philanthropists to invest both men and money, and the returns will fully repay them. While the forces of good are struggling mightily to keep men in the straight path, the forces of evil are no less active in dragging them down. It requires no little effort and constraint for men, especially young men, not to be drawn into the whirlpool of gilded vice and voluptuous ways. It is a truth, though a disagreeable one, that there is one opium house to every twenty-three Chinese houses in the International Settlement, and it is also an acknowledged fact there are 780 houses of ill-fame, with over 4,000 unfortunates. The forces of evil have thrown down the gauntlet; it remains for some institution, like the Association, to take it up.

I believe it is an empirical fact that men are as willingly attracted to a good place, where decent, healthy enjoyments are provided, as to an evil resort. Acting upon this principle, the Central Association has, in its reading-room, the athletic field, the school-room and last but not least the lecture hall, been able to reach hundreds and thousands of the men and youths of Shanghai. It is not in mortals to command success, but to

deserve it is more important and I have no hesitation in saying that the Chinese and foreign Secretaries fully deserve the success they have met in the Association work, for I must say that to their self-sacrificing efforts and wisdom, and not to the Board of Directors are due the bright history of the past few years and the still brighter outlook for the future.

Shanghai boasts of many organizations, both exotic and indigenous. The report of the past year is particularly encouraging. In spite of our cramped quarters and a paucity of attractions, the fully paid-up membership has reached the number of 355, and I have no doubt that when we remove into the new building, the membership will rapidly rise to a thousand. We spent over sixteen thousand dollars, of which over \$12,000 was derived from the ordinary sources of income. A careful comparison was made with the large associations of the cities of Buffalo and of New York City, on 23rd Street, and the comparison was much in our favour.

Although our day school and our evening classes are young in age, they already occupy enviable positions in the educational work of this city, and did we have the room for them, our students would easily reach two hundred in each. As it is, we have our hands full in ministering to the wants of our three hundred students who attend our classes.

More than anything else our athletic meets, which take place twice a year, have served to strengthen the bonds of union between the different local educational institutions, our last meet having been attended by over three thousand people.

Nor is the spiritual side of the work neglected. Our records show that over two hundred persons were studying the Bible in the Association, and the weekly average attendance at our religious meetings reached the number of 263. Series of lectures, on subjects political or educational were successfully conducted.

After mature consideration last year, it was decided that each of the main branches of the Association work should have its own Board of Directors, the whole to be federated by an Advisory Council. A new Constitution and by-laws were adopted which provide for the perpetuation of Chinese control and management, with the advice of foreign experts. But whether in the new building or in the old, whether under an executive committee or a board of directors, whether under a new constitution or the old, the object and the purpose have always remained and will remain the same, and that is the development of the whole man, or as it is worded in the second article of our new constitution, the promotion of the welfare

of the intellectual, physical, social and spiritual welfare of young men.

And in closing it is but fitting that I should voice the sentiments of the Board of Directors and of the members of the Association, and indirectly of the Chinese community of Shanghai, in thanking our American friends through you, Mr. Mott, for the handsome building, which is to be the home of the Association. Being most of us American-educated men, we are naturally pro-American in our feelings and proclivities, but this gift to our people further strengthens our belief in the greatness of the American people and in the genuineness of the friendship of America towards China. The building shall stand as a landmark, pointing to those who see it the great fact that in the doing of good one is not and should not be confined by political or racial barriers. One more substantial proof is added to the growing conviction and one more step onward has been taken toward realization of the brotherhood of man.

Moral Strength

By G. B. P.

Perhaps no other quality of mankind has been admired so much as strength. To the physically strong as well as to the mentally our sympathy and our admiration go out unconsciously. The story of Samson and his wonderful deeds fascinates the small boy as almost nothing else in the Bible does. The figures of Launcelot and King Arthur of legendary fame and those of Cœur de Leon and the Black Prince in history derive most of their interest from the deeds of personal prowess they accomplished. Our admiration is excited even when we meet a man of splendid physique on the street or on the farm, in the banking room or in the factory. Frederick the Great's regiment of big men was a testimony to this human sympathy for strength. Browning in "Saul" has testified to it and described its glory in these stirring lines,

"Oh, our manhood's prime vigour! no spirit feels waste,
Not a muscle is stopped in its playing nor sinew untraced.
Oh, the wild joys of living! the leaping from rock up to rock,
The strong rending of boughs from the fir-tree, the cool silver shock
Of the plunge in a pool's living water, the hunt of the bear
And the sultriness showing the lion is couched in his lair."

But strongly as we are drawn towards physical strength we are drawn towards moral strength still more. The world is ours, if we can make ourselves possessors of it. The pigmy conquers the

giant, the muscle and brawn of the trained fighter quails before the clear gaze of moral power, and his blow is warded more surely than if there had been a shield there. It is a like superiority that often enables a defenceless man to over-awe a brute. The men who have this moral strength rejoice in it as much as, nay more than the man of brawn and muscle. It seems only natural for the latter to do mighty feats; it seems a little mysterious for the former. And this mystery is never shaken off because there is no limit to the power. It is like possessing an electric dynamo of unlimited power. It meets always and easily all the demands put upon it and the owner is a little curious to know just how many volts there are; or whether its unlimited voltage, when pitted against unlimited steam power, will overcome the latter.

This force of personality—this moral power—is displayed in all walks of life. Every man who is successful has it. It is the triumph of intellect over matter; the reign of the will.

Competition is said to be keen in these days. The young man is told that unless he is especially trained in some one respect, that he has no chance in the race for success. And yet in this field of moral conquest there is very little competition. Occasionally a stray wanderer comes along and finds a nugget that keeps him in affluence the rest of his life. But the field has never been systematically exploited, for the very reason that an air of unreality and mystery hangs about it. "Tut," they say, "moral power comes unconsciously; it comes like the gradual dawn of day that dispels the darkness of night; it cannot be cultivated directly."

This is where they mistake its meaning—moral power comes rather like the spark kindled by the wind. Had there been no wind there would have been no fire; but its action transforms the spark into a mighty flame. Each use we make of it makes us stronger, more able to use it the next time.

It may be cultivated in the simplest things of life; over all of these, let your reason sit in sovereign state, directing, restraining and assuring. The weak man is he whose reason is at the mercy of circumstances, like another King Lear driven out by those whom, but for his own foolish acts, he could always have ruled.

The monks of old had a grain of reason to defend their conduct in going off to solitary places and there subjecting themselves to an unusual severity of life. For the purpose of giving the reason time to collect its shattered forces and to take command of life once more, it was justifiable. The mistake they made was in not coming back to the scene of strife—to social intercourse with the world. Like a general who retires from the scene of war into a distant province to reorganize and fit his troops

for a successful campaign, then to issue forth as a victorious conqueror, so they retired. But they found retirement soothing as well as safe; the noise of the combat could no longer be heard and they forgot the groans of those whom they were to deliver; they forgot that country which they had sworn to defend and their army after being drilled and reorganized spent its time idly in camp.

If our Lord, after spending forty days in the wilderness, had been content to remain there, humanity would now be backward a couple of thousand years—even further, for such an influence as His cannot be measured by time. It was in the wilderness that the consciousness of power came to Him and it must be in the wilderness that power shall come to us. It need not be a physical wilderness, but a “solitary place” is needed where the soul can thoroughly arm itself before it sets out upon “adventures brave and new.”

A father once had a son who was woefully lacking in moral strength. Nothing that he did succeeded, because there was no moral fiber behind the act. The father said to him one day “My boy, you seem utterly lacking in will power. I do not believe you have enough will to even abstain from one of your ordinary meals.” The son indignantly repelled the suggestion, but was so fascinated by what his father had said that he asked for a test. His father suggested trial of a three days’ fast. The son accepted the challenge. The contest he had between his desire for food and the desire for supremacy of will was severe, but he conquered, and the struggle awoke in him a desire for further conquest. Not only in eating, but into all his habits and into each problem of life he introduced this new-found power, and he finally became a successful and powerful man.

It is only by first asserting our supremacy over the little things of life that we can hope to acquire supremacy over the larger ones. Let no habit get such control of you that you cannot shake it off. Say to all your desires: “I am lord of you and will tolerate no insubordination.” The man who thus becomes lord of himself will soon become a leader of others. Obstacles will but increase his strength and he will go on from victory unto victory. A Christian life offers the best field for the exercise of this moral strength, for in it oftenest comes the call for it; to its use, there is no limit; and the man who applies it to Christian living becomes the best product of mankind—the nearest approach to God. It transforms all work and at its approach all men instinctively do it reverence. It gives a new meaning to life and guides a man surely to that higher dignity and position that was originally meant for him.

The Fifth General Convention

BY MR. S. K. TSAO

The fifth General Convention for China, Korea and Hongkong began its sessions on March 19th, 1907 at the Union Church Hall, Shanghai. Owing to some unavoidable delay, the new Young Men's Christian Association quarters were not completed in time to be placed at the disposal of this Convention. The meeting of welcome to the official representatives and delegates from different provinces of China, Korea and Hongkong began promptly at 7.30 p.m. with the full attendance in the Hall, the platform presenting an official aspect. The gentlemen who occupied the platform were Taotai Wong Kok-shan, Taotai Kwei Chik, Admiral Sah, E. S. Little, Esq., Pastor Sze, Dr. W. W. Yen, the Vice-Chairman of the Board of Directors of the Shanghai Chinese Y.M.C.A., Mr. Au Fung-Chi of Hongkong and Mr. T. H. Yun of Korea. As guests to the Convention there were present members from different Associations of Europe and Asia. The Chairman of the Convention, Taotai K. S. Wong, opened the meeting, welcoming the official representatives, delegates, and friends of Shanghai.

The Convention was specially honored by the presence of Taotai Kwei Chik, deputed by H. E. Tuan Fang, Viceroy of Liangkiang. H. E. Tuan Fang, a very progressive Viceroy, was specially interested in this movement and while on his tour of investigation round the world, was favorably impressed with the work the Association was doing for young men and not only for one race or people, but for the whole world—a world-wide movement, having the inhabited earth as its field of labour. It was his desire to see established such Associations throughout the vast Empire of China. In response to the Chairman's remarks, the Viceroy's representative read before the audience a speech officially welcoming the delegates to the province of Liangkiang. The keynote of his speech was the importance of moral and intellectual education for young men. He called upon the Christian Chinese to cherish the spirit of loyalty, and to raise the standard of morality in China; he was loudly applauded. Then came Admiral Sah who, representing the Chinese community of Shanghai, addressed the assembly, welcoming the delegates to Shanghai, and also extended his hearty invitation to visit some of his men-of-war then in port. Next came Mr. E. S. Little who, representing the Foreign community of Shanghai and the Municipal Council, gave a remarkable comparison of what Shanghai was, and what it is now.

The fourth speaker was Pastor Sze who, as a representative of the Chinese Christian community, welcomed the Chinese Christians from different denominations. He dwelt at length upon the importance of mutual understanding among the members of the denominations and united effort in order to facilitate the Christian propaganda. As a representative of the Chinese Association of Shanghai, Dr. W. W. Yen in behalf of the members of Shanghai, extended a hearty welcome to the members of other cities and provinces. Then in response to the addresses of welcome Messrs. Yun of Korea and Au Fung-Chi of Hongkong, each representing his own Association brought to the Convention the greetings from the Associations. Other addresses were given by delegates from many countries to the World's Student Christian Federation Conference at Tokyo. There were altogether present three hundred and forty-three delegates, with 138 voting delegates, 154 non-voting delegates, 51 guests. The provinces represented were 12, City Associations 6, College Associations 21, Government College Association 1.

Fully four days were spent in discussing some of the most important topics such as "The Association Field," "The Duty of Christians in propagating Christianity," "How to strengthen our Individual Faith," "Personal Work," "Prayer is Strength," "What is the best way to teach the students now studying abroad especially in Japan?" and the like.

The presence of Mr. John R. Mott and Mr. R. C. Morse at the Convention was auspicious, the latter having nearly forty years served the Association in America and other parts of world, in connection with the International Committee in New York. He gave an address upon the secret of the success and expansion of the Association work in the effort and exertion of young Christians in societies and business enterprises. Mr. John R. Mott with his invaluable world-wide experience gave the Convention such advice and spiritual help as will not be easily forgotten. His thoughtfulness and foresight have crowned him with remarkable success everywhere he has gone to inaugurate Association movements. The entire delegation was entertained by the Shanghai Association and was comfortably quartered in the Chinese hotels on Tientsin Road, but ten minutes' walk from the Union Church Hall.

Right after the close of the Convention as many as fifty delegates appointed by the Convention to attend the World's Student Christian Federation Conference at Tokyo went on board the "Kasuga Maru" and departed for Japan early the next day. The impression the Convention made upon the delegates is hard to judge, but it is quite certain that they all

left with a great deal of inspiration and enthusiasm, each determining to put into practice what they have learned during the Convention.

We have every reason to call the Fifth Convention a success. The number of Foreign Secretaries working in China, Korea and Hongkong has been in recent years greatly multiplied. In 1895 there was only one, while in 1906 there were thirty, either studying or organizing Associations in the leading cities of China. The number of Chinese Secretaries is far less encouraging. In 1899 there was one, while in 1906 there were only seventeen. It behooves the young Christian Chinese to think seriously upon this question, and answer the call of the hour. Let him not turn a deaf ear; the demand for Chinese secretaries is fast increasing as the influence of the Association activity is being felt both among officials and among people. The Associations have indeed seen success, but it will be hard to imagine the future success, if Christian men will realize the situation and come forward to accept the urgent calls for workers from all parts of China. We can not afford to ignore these calls any longer; the longer we wait, the more difficult the situation will become. Every Christian man ought to take the advantage of the present and make it count both for his God and country. The Convention has greatly strengthened ideals of many and helped the undecided ones to decide what course to pursue.*

The World's Student Christian Federation Conference at Tokyo

By T. T. WONG

The year 1907 is the year of Conferences and this alone marks it out as one of the most significant years ever recorded in history. The World's Student Christian Federation Conference at Tokyo, the Centenary Missionary Conference at Shanghai, the second Peace Conference at The Hague, and the Tri-centenary Conference to be held in America are among the most notable events of the year. It is a strange but cheering fact that the year 1906 which brought untold suffering and

* A much more detailed account, in Chinese, of this Convention will be found in the Chinese Edition of "China's Young Men" for April-May.

misery as the result of terrible loss of life and property through earthquakes and famines, is followed by the year which brings peace and goodwill through these Conferences.

The Federation Conference commenced on April 3rd, the day after the conclusion of the meetings of the Federation Committee, which were held on the 1st and 2nd at Nikko, a famous resort some ninety miles from Tokyo. The first meeting of the Conference began at 8.30 on the morning of the 3rd with Dr. Fries in the chair, who presided at all the subsequent meetings. Being the first Conference of its kind ever held in the Far East, the occasion was unique and of special interest. In the new Japanese Y. M. C. A. Building, assembled for the first time the representatives from different parts of the world. There were altogether 630 delegates, representing 25 countries. When the whole delegation rose to sing the hymn printed in six languages, followed by prayers in various tongues, there was a feeling of wonder at the Power and Love of the Almighty, which brought the peoples of diverse climes and creeds to submission, acknowledging Him to be their Lord, and glorifying His name.

The formal opening of the Conference took place on the evening of the 3rd when addresses of welcome were made by the representatives of the Japanese Student Movement, the forces of Christianity in Japan, the Missionaries and the Mayor of Tokyo, with greetings from the Minister of Education and the Minister of Foreign Affairs.

There were three sessions a day, the morning, the afternoon, and the evening, with prayer meetings after tiffin. During the Conference, an evangelistic campaign among the Chinese students was carried on in the evening with very encouraging results, an account of which appears elsewhere in this issue. The programme of the Conference was systematically arranged, and carried out without the least hitch. For the convenience of the delegates an information office was established and students acting as interpreters and guides were placed at their disposal. Receptions and garden parties by such prominent officials and citizens as the American Ambassador, Count Okuma, and Baron Goto, and the citizens of Tokyo, were given in the afternoons, affording relaxation and a splendid opportunity to know more of one another.

None but those present at the Conference could realize what effect the addresses* of the distinguished speakers had

* The full report of the Conference may be had on application to the Office of the General Committee Y. M. C. A., Shanghai. The price is \$1.00 Mex.

on the delegates. Though there may be months or years after the Conference, we shall still have the speakers vividly before us calling our attention to the special needs of the hour, our responsibilities in the extension of Christ's kingdom, and the demand for self-sacrifice and consecration to the service of God. Nor shall we forget the lessons inculcated how we may derive power and strength from the Living Christ and the Holy Spirit; how the Scriptures and Prayer may be the means of building up faith and character; and how through Christianity a nation may be uplifted to the position of influence and prosperity.

The Japanese press was well represented at the Conference and the meetings were fully reported in the papers read by millions of people, and in addition to the indirect influence of the press, evangelistic campaigns were conducted in different parts of Japan after the Conference, resulting in a multitude of conversions. There is no other time more important than at present to bring the Truth home to the people of Japan, that she may feel conscious that she has also a sublime mission with regard to evangelization, while taking the lead in the Far East.

The presence of such a large number of educated and earnest Christian men and women from both hemispheres; the attitude of the high officials towards the Conference; and the telegraphic greetings received from King Edward VII, President Roosevelt, King Haakon of Norway, Prince Oscar Bernadotte of Sweden, and Marquis Ito, must have made a profound impression on the Japanese people, removing at once the misconception that Christianity is the religion of the poor and illiterate.

It was the unanimous opinion of the delegates that what impressed them most was the universality of the Christian religion. Though it has been contended that the universal brotherhood is nothing but a Utopian idea, a dream never to be realized, to those who had the privilege of attending the Conference so international in character, yet with unity and harmony pervading every action, it came as a strong conviction that through Christian love, and by means of the agencies like the World's Student Christian Federation, it would be possible to bring about union of nations in Christ.

The progress and the application of science have brought the East and West into closer relations, but nothing of any real value will result from it unless the West can appreciate the East, and the East the West, and when one can understand the needs of the other, being fired with the zeal to work for the good of all. Towards this end, the Conference has done much, and as its influence grows, it will bear fruit, proving an inestimable blessing.

On the night of April 7th, Mr. Mott gave the farewell address, and Dr. Fries, the presiding officer, declared the Conference closed. It was then that we could appreciate the full significance of the following lines of Byron :

“Farewell ! a word that must be and hath been—
A sound which makes us linger—yet farewell.”

The great Conference which opened our eyes to the triumph of the Church, giving us inspiration to hasten the evangelization of the world, was thus brought to an end. We left Japan with a new appreciation of the nation whose hospitality has drawn us closer to her than ever, strongly believing that the influence of the Conference, held under such favorable circumstances and abundantly blessed by our gracious Father, will live on to the end of time.

Evangelistic Campaign Among the Chinese Students in Tokyo

It is a most unique and unprecedented event in the East that Christian workers of the whole world could be brought together at an Oriental capital. The Conference of the World's Student Christian Federation recently held at Tokyo reveals what I may call the practical essence of Christianity, namely, the love of the Christians for their God and their fellow men. It is most appropriate that the Christian Conference should take place in Tokyo. In no other city in the whole world is there such a gathering of Oriental peoples—Chinese, Koreans, Indians, Siamese, and Filipinos besides the Japanese themselves. Its influence is therefore felt throughout the whole East. Writing within the scope of my sphere I should like to endeavor to show what great influence the Conference exerted over the Chinese students in Tokyo who number as many as, if not over 15,000.

As Christianity is only in its infancy in China it is generally felt by the classical Chinese that the believers and followers of Christ are illiterate and ignorant people. This august gathering of highly-cultured scholars and eloquent speakers proves the falsity of their hasty presumption. The Japanese newspapers devoted long columns to the procedures and speeches of the meetings which are taken in and digested by the Chinese students, most of whom read Japanese. They, literally speaking, for the first time feel the pulse throbbing through the whole

Christian world. But what good could there be if there were no direct message brought to them by some of the prominent speakers? For this reason the following campaign was planned and carried out with very satisfactory results :—

Two points of the city were captured for operative bases, one at the Central Music Hall at Kandabashi, and the other at the Hall of the Waseda University. The first shot was fired at the latter place on April 4 at 2 p.m. with Mr. Sherwood Eddy behind the gun. The Hall with seating capacity for six hundred was filled and not a few were without seats. At Kanda Mr. Mott, the veteran soldier of the Cross, led the way the same day at 7 p.m. There were in all four meetings at Waseda and six at Kanda. In the first meeting at Waseda over half of the audience stood up to express their desire to know and to study this wonderful Christ, while twenty-four signed decision cards to become His disciples.

In subsequent meetings at Waseda there were forty-six other conversions, making a total of seventy. At Kanda in the first meeting the number present was not so large as that at Waseda but with better results. One hundred and sixty-eight definitely decided to become Christians and signed decision cards. This with six others converted at a subsequent meeting made a total of one hundred and seventy-four conversions. In all there were present 2,820 students and two hundred and forty-four were converted in these ten meetings. It is a pleasant fact to state that these men followed from place to place to hear the word of God, remaining for over three hours at a time in most cases. Among these there were quite a number who had made such a stand in previous meetings and have been faithfully attending Bible Classes and Sunday lectures of the Association, and services of the Chinese Union Church. Forty-two have applied for baptism so far. Mr. Yang, one of our Secretaries, has been entrusted with this important mission of following up these and the other enquirers. His work is to be shared by Mr. Chung of Canton who is staying over in Tokyo for some months. Nothing is more important now than to engage a good pastor for the Chinese Union Church to gather in the sheaves to the barn.

The Conference has been brought to an end; the campaign is over, but who can place a limit on the influence that has been exerted over these young students who are to play a great part in the reconstruction and reorganization of the Chinese Empire, known as the sleeping but awakening nation? What China needs above everything else is men of strong and sterling characters. These young men in accepting Jesus as their Christ and Teacher have undoubtedly found the source of power that

is to make them morally strong men. And again who can place a limit to the influence this campaign exerted over conservative China herself? These young men come from the warp and woof of that vast Empire. Some of them belong to very influential families and others to well-educated and cultured classes. Chinese students studying abroad have such influence over the country that they are termed, and rightly too, "the brain of China." What you would put into a nation, as Mr. Mott referred to what a great German thinker said, "put it in its schools." What you want to put into China, put it into these young students. They are the future leaders of a future power. What a world of difference it will be whether or not they are Christians, or at least in sympathy with and have respect for, this ideal Christ, the Prince of Peace and Righteousness.

C. T. W.

Among Korean Students

There are reported to be four hundred and sixty-two Korean students in Tokyo living in groups, having formed themselves into six social organizations for the purpose of mutual help. There is no Government official to whom these students are responsible. There is no Christian Korean pastor or Korean speaking missionary to whom they can turn for guidance. Six months ago when Secretary Kim came to Tokyo there were only six Christian students. With such remarkable energy and courage did he push the campaign that before the end of the third month there was a permanent Bible Class of fifty-six earnest believers. To this number, during the special evangelistic meetings held in connection with the World's Student Christian Federation Conference one hundred and two new believers were added. The above with nine later additions to Mr. Kim's Bible Class makes a total of a hundred and sixty-seven who have entered upon the Christian life. It should be noted that within six months one-third of the entire Korean student body in Tokyo has professed allegiance to Jesus Christ.

Editorials

The growth of the Young Men's Christian Association in China demands that there should be a sufficient **Summer School** number of qualified secretaries in the field. **for Secretaries.** Among the qualifications of the Association secretary in China, the knowledge of the Chinese language is indispensable as the means of acquiring an insight into the mode of thought peculiar to the Chinese people, the ignorance of which often leads to misunderstandings. The secretaries also find it specially helpful in bringing about a closer contact with the people, which is essential to permanent success. In view of these advantages, it is gratifying to know that a summer school for the secretaries has been established at Kuling under the charge of Mr. D. W. Lyon, the purpose of which is to impart the necessary knowledge under the most favorable circumstances when the secretaries are free from business care and social obligations.

We have learned that Mr. C. T. Wang, Associate Secretary of the Young Men's Christian Association at Tokyo, **Departure of** has left for America to pursue a course of study. **Mr. C. T. Wang.** dies in the University of Michigan, preparatory to taking a more important part in the promotion of the Association work in China. Those who attended the Conference at Tokyo and saw what the Chinese Association there had accomplished, would know that it could ill afford to lose the valuable services of Mr. Wang to whose whole-souled efforts, devotion to work, and tact in dealing with the Chinese students in Tokio, much of the success was due. It is, however, equally important that there should be a staff of trained and educated native secretaries to carry on the larger work when the people come to a full appreciation of this world-wide organization, and this is the opportunity for Mr. Wang to so prepare himself that upon his return, he may be a potent factor in making the influence of the Association felt throughout the Empire. We hope that a right man will be secured before the summer closes to fill Mr. Wang's place.

The successful issue of the evangelistic campaign among the Chinese students in Japan has rendered it **Pastor** necessary to engage a pastor for the Tokyo **Mark Liu.** work, whose duty will be to minister to the wants of those who have decided to embrace

Christianity, and to lead other students to the acceptance of Christ as their Saviour. To undertake this important work, a young pastor of education, tact and deep consecration, is needed. In the opinion of the special committee appointed to secure the pastor, Mr. Liu of the Methodist Episcopal Mission is the man for the place, who has therefore been approached, while an appeal was made to Bishop Bashford of his Mission for his sanction. Mr. Liu has a parish of his own in Tientsin where he has met with a marked success. We learn that he has accepted the call with the approval of the Mission, and the news will no doubt be received with satisfaction by all who are interested in the Association work in Tokyo.

In reading the account given in this issue of the conversion of **Conversion of Chinese Students.** over two hundred Chinese students in Japan, of whom some have since been baptized, one may doubt their sincerity in professing Christianity, their decision being made, as it were, on the spur of the moment. To remove any such impression, we wish to point out that these students have been prepared for the campaign in a way which speaks well for the work carried on in the Tokyo Association. Mr. Clinton, Secretary at Tokyo, has written as follows: "It is a significant fact that practically all of these 245 men who have decided for Christ have in some way or other come into contact with some phase of the Association work here. Many of them are or have been students in our evening or day classes or Bible Classes."

Since the anti-opium Edict was issued, vigorous measures have been adopted to close the opium dens in different parts of the country. It has been reported that Peking, Tientsin, Shanghai, Foochow, Canton and other principal cities have been rid of the opium divans. It may be remembered that this anti-opium movement, now supported by both the Government and the enlightened classes, is the result of long years of persistent efforts of the anti-opium society organized by the missionaries. This is an instance which cannot but convince us what Christianity can do for a nation, and that a small beginning rightly guided and pushed forward with perseverance cannot fail to accomplish great things. Reflect on this, and we need not despair of success in fighting against our national evils.

From the latter part of April extending to a period of over ten days, the Centenary Missionary Conference engaged the attention of the whole of Shanghai. **The Centenary Conference.** Aside from the fact that much good was done by some of the delegates who addressed a series of meetings in the new Chinese Y. M. C. A. Building for the young men and young women of Shanghai, the meetings held simultaneously at the Town Hall in the evenings, which were open to the public, were helpful to a large number of the residents, and the delegates to the Conference. That this Conference which was prepared and conducted in the spirit of self-sacrifice and love would result in unifying the missionary forces in purpose and method, and larger devotion to the sacred cause, was beyond question.

Late in the spring, Messrs. Woodward and Sleman from America made a trip to the Far East, visiting the different fields of the Association work. A cordial welcome was extended to them by the secretaries and the leading members of the Associations. **Visit of Messrs. Woodward and Sleman.** These gentlemen are connected with the Association at Washington, supporting two of the secretaries in China, and it must have been a pleasure to them to see with their own eyes the progress of the work, and the possibilities of a great advance for the cause of Christianity. We have no doubt that upon their return to the homeland, they will present the needs of the Far East with a strong appeal.

It has been decided by the Committee on summer conferences to hold only one conference this summer (that in Fuhkien province.) Perhaps it would seem strange to some that we should let the season pass without these conferences which have proved of special value to young men. **Summer Conference.** It was, however, not without good reasons that this was decided upon, the principal being that the class of young men who would attend the summer conference had already been reached by the National Convention, and that it was thought advisable to have the association secretaries who usually take active part in the conferences devote the summer to the study of the language.

Association Activities

From far Szechuen comes the cheering news that a group of young men are meeting every Sunday afternoon with Dr. Hodgkin. A Christian teacher from the Gentry School attends regularly; he has told the students in his senior class about the meeting, and they have asked the privilege of attending. This privilege has been granted although the meeting is not one open to the public.

Ding Pek, the present Commissioner of Posts and Communications for China, while on a visit of inspection from Peking to Fuhkien recently stopped a few days longer than usual in Foochow because his birth-place is near there. He graciously accepted an invitation to address the Association. Of course the members were all there and all their friends. The seats were carried to the tennis lawn, and this was well filled with listeners.

The Superintendent of Schools for the province of Fuhkien addressed the members at Foochow a few days ago and after the address he inspected the building and grounds. As he saw the boys at checkers, and ping pong and tennis, I heard him say to his assistant: "We must have this and that in our Colleges." But when he asked for a lawn mower the assistant was puzzled. He was relieved, however, when the Association Secretary promised to order one for him.

In May the membership of the City Young Men's Christian Association of Foochow reached the one hundred and forty mark. There were more than fifty applications in addition to these, so the present membership is probably nearer one hundred and ninety. There are about fifty in the evening classes. The head official of the Chinese Telegraph recently said: "I paid the tuition for about ten young men of the telegraph station to study in the Young Men's Christian Association evening classes. But they have gotten so much good from the classes that they have voluntarily paid me back all the money."

The Association Abroad

The series of Young Men's Christian Association summer conferences of college students in America, began on June 14th. Over two thousand delegates gathered for ten days' instruction in methods of Christian work in colleges, and for inspiration under the most experienced Christian leaders.

The dates of the several Conferences were as follows :—

Northfield, June 28-July 7 ; Lake Geneva, June 14-23 ; Niagara-on-the-Lake, Ont., June 14-23 ; Asheville, June 14-23 ; Gearhart, Ore., June 15-23.

The American game of basketball has been introduced into India, and at Bangalore it has done a notable service in breaking down the barriers that are raised by class, caste and creed. A series of games have been played on the friendliest terms between English civilians, Hindus, Indian Christians and English soldiers. On the athletic field of this Association, tennis, badmington and basketball are most popular. There are three thousand British soldiers stationed here. In the basketball game the India boys get the advantage as they are more quick and nimble than the British soldier, and play the "passing game" well.

The World's Committee has sustained a severe loss by the death of Count A. Bernstorff in Berlin, the 21st April last. Born in 1844 Count Bernstorff began a diplomatic career (his father was German Ambassador in England), which he quitted for government service and was for many years active in the Ministry for Public Worship. For a long time he represented in the German Parliament his native country, the Duchy of Lauenburg. But it is chiefly as an active Christian that Count Bernstorff was noted. Member of an infinite number of Committees he was occupied in everything which concerned the advancement of the Kingdom of God and he was truly in Germany the embodiment of the spirit of the Evangelical Alliance. The Young Men's Christian Association above all occupied a very large place in his heart and as Vice President of the large Williamstreet Association, as member of the German National Committee he spent himself without any reserve for the Association cause. But it was in our international meetings that his perfect urbanity, his calm authority, his knowledge of languages and his gentle spirit, all accentuated by his stately and dignified presence, caused him to be especially appreciated.



TAOTAI WONG KOK-SHAN,
President



T. T. WONG,
Vice-President

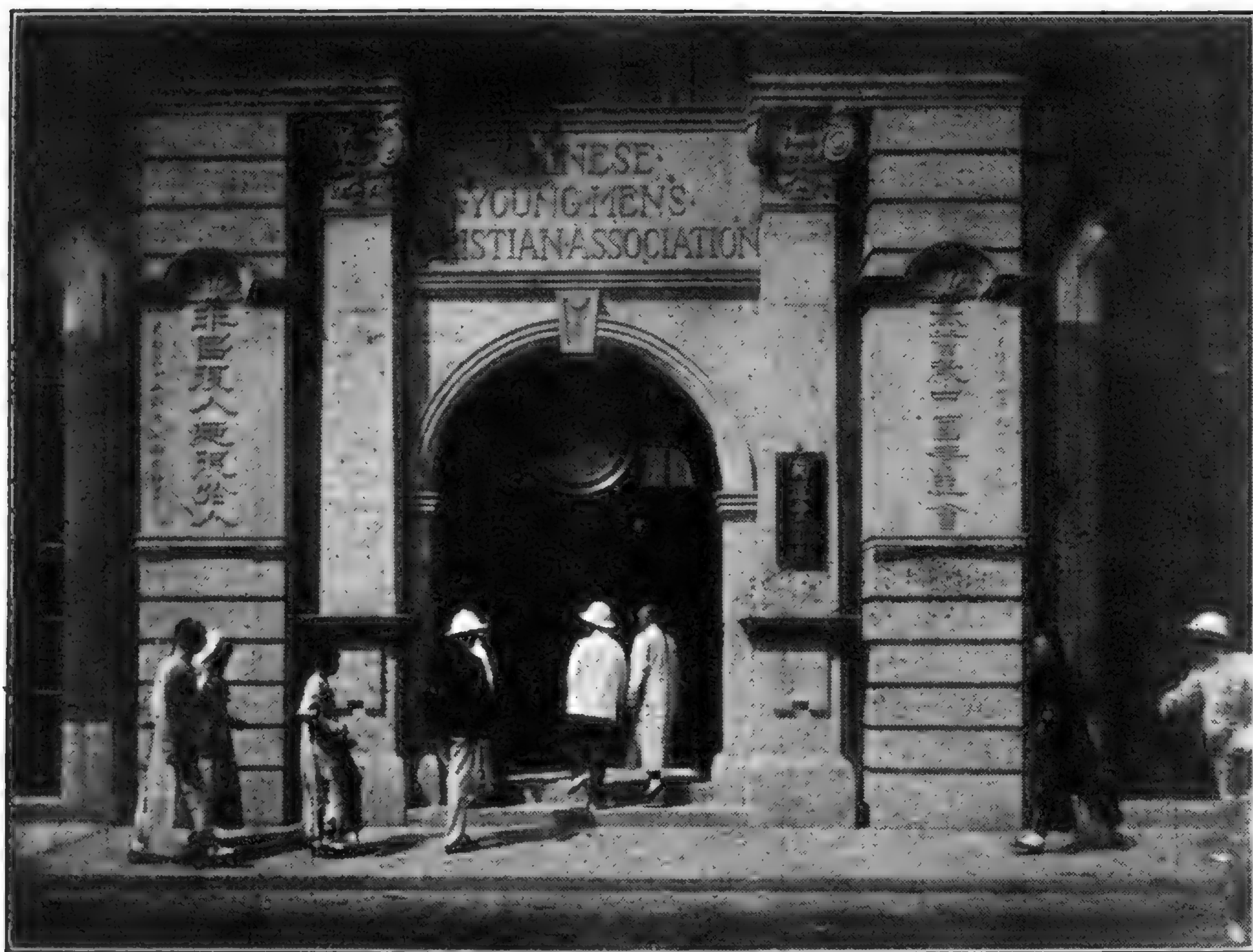


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CHINESE ASSOCIATION AT SHANGHAI.



ENTRANCE TO THE SHANGHAI ASSOCIATION BUILDING.

CHINA'S YOUNG MEN

New Series

November, 1907

Vol. III No. 3

Formal Opening of the Association Building in Shanghai

BY MR. S. K. TSAO

ONE of the most hopeful signs that mark the epoch of Christian propaganda in China is the recognition by Chinese officials and gentry of the work of Young Men's Christian Associations. Although previous meetings had been held in the New Association Building, during Mr. John R. Mott's visit and his evangelistic campaign, and also by the Centenary Conference, the building was not formally declared open until October 8. On October 3rd the Christian body of Shanghai were invited to attend the first meeting, Taotai Wong Koh-shan, the Chairman of the Board of Directors of the Chinese Young Men's Christian Association, presiding over it. The first speaker of the day was Mr. S. Niwa, a member of the National Committee of Japan, who was sent as a special delegate to congratulate us upon the completion of the first permanent Association building in China. In his speech he strongly urged the importance of the co-operation of the Oriental Christians so that the Oriental countries may be led to Christ. Prof. Harlan P. Beach, in his excellent Mandarin, gave a speech of hearty endorsement of the work now carried on by the Association. Pastor Sze, representing all the Christian denominations of Shanghai, spoke warmly of the brotherly relationship between the Churches and the Association, and also in behalf of the denominations presented to the Association a pair of complimentary scrolls, extolling the influence on general and moral education, and these will remain in the Hall as a token of bond of union between the Churches and the Association. The attendance on this occasion was about seven hundred.

The Vice-President, Mr. T. T. Wong, presided over the second meeting held on Saturday, October 5, the student body of Shanghai being the special guests. The telegrams of greetings

from nine different Associations of Europe and America were read by Mr. Lewis, the General Secretary for Shanghai, amidst great applause. The Chairman then introduced the U.S.A. Consul-General, Mr. Denby, who, in his speech, praised the efforts of the Chinese in providing a site for the new building subscribed by the American friends. He also alluded to the fact that although "Christianity underlies all the phases of the Association activity yet the Chinese are liberal in contributing towards the success of such a useful club, which is for the benefit of the Chinese young men of Shanghai." Professor H. L. Zia was next introduced and his able address held the attention of his audience to the close. The attendance was six hundred.

Hearing of the Hon. W. H. Taft's proposed visit to Shanghai, the Chinese Committee cabled to Mr. Taft in Japan inviting him to open the Association building. This he agreed to do, and on the arrival of Mr. Taft, on October 8th, the representatives of Viceroy Tuan Fang, the Governor of Kiangsu province, and different commercial guilds all came and gave Mr. Taft a warm welcome. In spite of the rain, the Hall was filled with Chinese and foreign guests.

At 2 p.m. the guests assembled in the Association Hall, which was tastefully decorated for the occasion. The ceremony began with prayer by Professor H. L. Zia and then the Chairman introduced Mr. R. E. Lewis, who read the telegrams of greetings sent by Associations of different countries of Europe and America. Then Mr. H. B. Morse, the Chairman of the Building Committee, handed over to Taotai Wong Kok-shan the keys of the building with a few appropriate remarks. He also laid great emphasis upon the enthusiasm shown by the Chinese Board of Directors for the last nine years, and said that he had no doubt the Board of Directors would use the building as intended by the subscribers. Mr. Wong, in his response, thanked the American friends for their liberal subscriptions and their interest in the welfare of the young men of China.

Taotai Y. C. Tong, the representative of Viceroy Tuan Fang, the Manager of the Imperial Chinese Telegraph Administration, in an excellent speech, conveyed the message sent by the Viceroy.

H.E. Jui, the Shanghai Taotai, the representative of the Governor of Kiangsu, was next introduced, and heartily endorsed the work of the Association in Shanghai. The last speaker introduced was Hon. W. H. Taft, an American statesman and also a strong supporter and well-wisher of the Association movement. Although he was "caught upon the wing" as he put it, his speech was not an aimless one. He heartily appreciated what the Chinese have done both in financing and

governing the Association work, and also predicted that with the enthusiasm displayed by the Board of Directors, the Association could not but thrive, and he wished the Association every success in elevating the young men of China. On concluding the address he handed the deed of trust to the Chairman of the Board of Directors, who responded in behalf of the Association. Mr. Taft left the Association at 3 p.m., when the meeting was closed with prayer by the Rev. A. J. Walker, and the Band played the Chinese National song set to the tune of "God Save the King."

Addresses delivered at the Opening Ceremonies of the Chinese Young Men's Christian Association Building at Shanghai

Address by Taotai Wong Kok-shan, President of the Association

Ladies and gentlemen:—We have given ourselves the honou of inviting to be our guests on this occasion, the first evening of the celebration of the completion of our new home, not the outside public, but you our Christian compatriots and friends. We wish first of all to share our joy with you who represent the churches and great Christian activities of this city. It is a special and peculiar satisfaction which we feel as members of this Association in welcoming you here, you are dearer to us than any other group of people. Together, as representatives of missions and Chinese churches we have a peculiar amity.

It is not our purpose now to dedicate this building; that was done, if not in name, yet in fact, by the great assembly within our gates of last May. Before we ourselves were able to make use of this building we gladly turned it over for the use of the Centenary Conference. Thus we shall ever cherish the hope that our motto, "Not to be ministered unto but to minister," will have the controlling influence in determining the usefulness of this structure.

We are proud of our name. As in English the initials Y.M.C.A. are often used for short, so in Chinese Ching Nien Hwei is the abbreviation. But we are much more than a Ching Nien Hwei. You will notice that on the right of the main entrance engraved in the hard stone in large characters, where

he who runs may read, is the full name of the Association in both English and Chinese. We glory in the "Gi-duh Giao." I wish to re-emphasize in this presence words which I had the honour to speak at the laying of the corner stone: We are not merely an athletic and social club, nor merely an educational institution, but an organization, the purpose of which is to band together Christian young men, stimulate their spiritual natures, strengthen them to meet the temptations of city life, such as those in Shanghai, and set them to doing Christian work for their comrades who are not Christian. We dedicate ourselves as well as this building to the accomplishment of this high and noble purpose. May this Association be a blessing to Shanghai and to China, and may we continue to receive your hearty co-operation and support in the work that lies before us, to the accomplishment of which we have pledged ourselves, with the help of God.

It is my happy pleasure to welcome here to-night Mr. S. Niwa, ex-President of the Doshisha University, now the honoured Chief Secretary of the National Council of the Young Men's Christian Associations of Japan, who has come to Shanghai expressly to bring the greetings of our brethren in Japan. This is indeed a great mark of friendship toward us on the part of an increasingly powerful element of the Japanese people—the Christian. We welcome him not only in the name of our Association but in the name of our common Christianity.

Address by Mr. S. Niwa, Special Delegate from Japan

Mr. Chairman, ladies and gentlemen:—It is great honour for me that you have extended such a courtesy to stand on this platform at this most solemn and joyful occasion, to express our hearty congratulations and to bring our friendly greetings on behalf of the Young Men's Christian Association in Japan. I wish to tell you, ladies and gentlemen, what a great joy and a deep gratitude we have felt for your prominent success in securing such a splendid building—the most magnificent Association building in the Far East.

When the information of the dedication of this building was brought in before the Executive Committee of the Union of Young Men's Christian Associations in Japan, it was immediately decided to send me as the delegate to express our hearty congratulations, and by your permission to take part in the great occasion. So I came here not so much by your invitation, but rather by our voluntary desire.

So allow me to express a few words of congratulations and greetings to you on behalf of Young Men's Christian Association in Japan.

The need and importance of an Association building—a building well equipped for the purpose—is beyond proof. And we are very happy to see that the need is realized here to-day by the dedication of this building. The fact that a large amount of money for this building has been given by the Chinese has inspired us Japanese with great admiration. One of the strong proofs of the growth of any Christian work in any country is shown by its being financially self-supporting. Now, your success in the campaign for this building stirs up our hearts with great appreciation and warm congratulation as it shows us the great progress of the cause of Christ for young men of the Chinese Empire.

(2) We, Chinese and Japanese, have a common cause to build up Christ's Kingdom in our own countries and to create a new East. So any progress or growth in that direction fills our hearts with joy and appreciation. We think it is just the same with you as for us. So I came here to bring our hearty congratulation, and sincere greetings in behalf of Young Men's Christian Associations in Japan.

(3) Dedication of a building—a material thing even large and magnificent—does not mean much. But dedication of the work for young men and of young men themselves carries mighty consequences with it. The future of any country depends upon the young men of the day. Regeneration of young men is the regeneration of the country. Now this solemn occasion is a great event for the young men of your country. So I bring these humble words of most hearty congratulation on behalf of Young Men's Christian Associations in Japan.

In closing let me present a few facts about the progress of Christianity in Japan, as it may help you to see what a great power and what a deep influence Christ is having over our part of the world. Within these past few years the power of Christ has been prominent in operation through churches, through Young Men's Christian Associations and through other Christian agencies. The Emperor and Empress in recognition of their work gave Yen 10,000 to the Young Men's Christian Association of Japan, Yen 10,000 to a Christian orphan asylum, and several thousand yen to two or three other Christian works. The conference of the World's Student Christian Federation in Tokio last April was the event of an epoch, for such prominent statesmen of the Empire as Prince Ito, Viscount Hayashi, Minister of Foreign Affairs,

Viscount Makino, Minister of Education, Vicount Okuma, Baron Goto, Superintendent of the Manchurian Railway Co., and Baron Shibuzawa, as he is called Prince of Merchants, and several others most heartily welcomed the Conference, sent very appreciative letters of congratulation, and even extended their hearty invitations to the delegates of the conference to banquets and garden parties. And not only that, but when about twenty bands of delegates went about the country for evangelistic work, with what an enthusiasm Governors and Mayors and other prominent officers of various parts of the Empire welcomed them at stations, and attended their meetings. These speakers in the evangelistic work almost unanimously told us that readiness to receive truth, or open mindedness, is the great tendency of the Japanese mind.

When General Booth of the Salvation Army came to Japan, he was received in audience by our Emperor, and everywhere he went to preach he found mayors and other citizens among supporters of his campaign.

We have not so many Christians among men of fame in the circles of politics, education and business, but we still have some prominent men as Christians, as Viscount Okabe, ex-Vice-Minister of Foreign Affairs, and member of House of Peers, ex-chief Justice Miyoshi, also a member of the same house, Hon. Shimada, known as the most eloquent speaker in the House of Commons, Hon. Ebara the president of the Tokio Association a member of the House of Commons and an influential member of the strongest political party in Japan. Independence of theological thought and self-support in Church finance are two great principles which are occupying the minds of Japanese Christians in general, and these principles are being realized in strong churches and we can safely say that we find the strongest churches to be those in which Japanese have entire control in action, and that we find the best established churches to be those which started on the self-supporting principle at the beginning.

Young Men's Christian Associations have been carrying on a strong work in the Imperial Universities and Colleges, and the city Associations are ready to make a great advance forward and are now ready to erect about fifteen hotels for students in various school centres in Japan, and have a very hopeful prospect of securing buildings in important ports such as Kobe and Yokohama.

The late Sir George Williams made a speech at the Jubilee Day of Young Men's Christian Association and in it he said that "When we commenced our Association, we never dreamt of

anything like this. Just a few of us met in a small room, and then we took courage and we went as far 2s. 6d. a week, and now it has grown into all this! Why, we could not picture such a thing, we could not imagine such a thing. But the Lord has done it all from beginning to end."

Now the work in China and Japan is the work of the Lord. He is the beginner and finisher of the work. Let us be humble enough to be allowed to continue in His holy, mighty work so that we can pray and accomplish great things for His glory. Now what does this dedication mean? Why, it means that there is a great future before this Association and also before the Associations in Japan. It must mean that you and we are about to win a vast number of young men to Christ who as yet have not been won. It must mean that you and we are beginning to create a new China and new Japan and thus to dedicate a new Far East in His name.

Address by the Hon. Charles Denby, American Consul-General at Shanghai

Gentlemen of the Young Men's Christian Association:— I wish first to express to you the pleasure that I feel on being here on this occasion. It seems a momentous experience to be present in Shanghai at the opening of an institution upon such modern lines, filled with such a modern spirit and brilliant with such promise for the future.

When I left China some two and a half years ago I often received letters from my friends telling me of the great changes I would find when I came back to this country.

Upon my recent return, however, I find that the country is the same. There are some changes, it is true, in the buildings in the cities, the extension of the Settlements, and the introduction of public utilities, but the people are the same, the politics are the same; the same questions and the same problems occupy the public mind.

It is only in one matter that I realize that there has been a great change. It is the attitude of the young man of China toward the problems of his country.

One of the most conspicuous manifestations of this attitude I find in this institution.

The Association is so admirably adapted to modern conditions, allying the teachings of Christianity with intelligent efforts for self-improvement and for the improvement of others. For this reason is the Association movement so earnestly welcomed and so cordially recognized in the development of American life.

The rich and the poor in America, the man of affairs and the philanthropist, the employer and the employee, alike have found in it a beneficial agency for the welfare of the youth of the country. Under the Association are gathered young men of all classes of society from all parts of the country, of all degrees of wealth and all manner of occupations, upon a common basis. There is a unified effort for right thinking and right living. The Association gives the strong the means of reaching and of helping the weak to strengthen themselves by the example and the aid of the strong.

It is a warm pleasure to every well-wisher of China to find this institution so established here in a building so admirably designed for the pursuit of knowledge, for instruction in religious thought, for social improvement and for physical development.

The progress which you have made will be regarded by all as one of the indications of the possibilities of young China. Upon considering the foothold that this movement has gained in China it is pleasant to reflect that the brotherhood of the Young Men's Christian Association is not confined by national lines, that its beneficial sphere is as wide as the world. You may be sure that the Associations of America and Europe are glad to extend the hand of fellowship to the new branches of the movement in this ancient empire.

Reflect for a moment how broad is the foundation of the Young Men's Christian Association movement. Inspired by the example and teachings of Christ, its organization is yet broad enough to cover men of all sects and of all races. To those whose faith is firm in the miraculous origin of Christianity the religious aspect of the Association most strongly appeals, but the Association and its methods appeal scarcely less strongly to those who, not accepting the miraculous birth of the Great Teacher, yet see in the example of Christ the noblest example that man has ever given for the guidance of his fellow men. His life and teachings not only set the highest ideal for the aspirations of the human race, but afford the natural grouping point of the worthiest human efforts.

The abbreviated name of your Association in your own language—Ching Nien Hwei—"the association of those of growing years"—gives no clue to its Christian origin. While the breathing spirit of the Association is Christianity, you extend an invitation to the people of this great Empire—"Come unite yourselves together for good in a Christian way, whether or not you subscribe to the Christian creed." I am sure that the Great Master himself would welcome those who associate themselves together to do the good which He inculcated, even if their faith

in His religions be more evidenced by imitation of His example than by profession of His doctrine.

And so I am glad to be with you to-day and to congratulate you on the opening of your building.

You and the young Christians of the Western world have met upon a common ground. You are brothers in your efforts for the welfare of mankind and know of no nobler basis of brotherhood.

I can assure you that every man who has a knowledge of China and is a well-wisher for her future cannot but rejoice in the beginning you have made and we residents of Shanghai in particular have reason to rejoice, not only the broad ground before set out but for narrower and more local and selfish considerations.

In a community like Shanghai where all efforts toward civic improvement depend for success quite as much, if not more, upon the Chinese as upon foreign support, it is reassuring to know that we have a centre around which the best element of the Chinese community may gather and in which they may find a mouthpiece. So I welcome the Association here in Shanghai as another organized supporter of the efforts to benefit the community, another organized force to be exerted along lines of a wholesome public sentiment.

In a way Shanghai is the beacon for all those in China who are seekers after the new thought. The cities of the provinces naturally turn to you to see what reception is to be given to the new ideas, to learn how they are to be put in practice. In the development of your country, in the preparation of an old civilization to equip itself for new conditions, you have a great rôle to play and we people of the West have much reason to congratulate ourselves upon the fact that you have seen fit to adopt so worthy a feature of our institutions.

In the thoughtful moments that must come to every foreigner in China in which he realizes that not all the lessons that the Christian nations have taught to the East have been good, it will be a great consolation to reflect that Christian teachings have had such an influence upon you as to lead you to the support of such an association as this

The good of your work will appear in a widespread knowledge among your own people which will have a reflexion upon the people of foreign countries. We can meet only as friends on the broad ground of Ching Nien Hwei. I regard your work as more than patriotic, as in fact a work for humanity in its widest sense.

In this spirit I extend to you and the officers of your Association, both Chinese and foreign, my congratulations on your success and my wishes for your future.

Address by Mr. R. E. Lewis, General Secretary of the Shanghai
Young Men's Christian Association

Your Excellency, ladies and gentlemen:—I have in hand a number of telegrams and greetings from different countries in Asia, Australia, Europe, America and South America, representing 8,000 Associations. I will read first of all the telegram from His Excellency Tuan Fang, Viceroy of the Liang Kiang provinces, which is as follows: “It gives me great pleasure to publicly acknowledge the fact that the Chinese Young Men's Christian Association is based on educational lines through your efforts, and that by your generosity and philanthropic zeal you have attained a glorious success, to the deep and lasting admiration of both Chinese and foreigners alike. Having been informed that the Hon. W. H. Taft, U.S. Secretary of War, is about to pass through Shanghai and that he will perform the opening ceremony of the new Building of the Chinese Young Men's Christian Association it will afford me much happiness to give what little assistance I may towards making the function the success it certainly merits. I have, therefore, telegraphed instructions to Taotai Y. C. Tong to represent me on the day in question at the Opening Ceremony—to address those present on my behalf—and to convey to you all my heartfelt congratulations. I also desire to express my sincere hope that the youth of my country will continue to march onwards in the paths of progress, and that the Chinese Young Men's Christian Association will have unlimited harmony, happiness and success for all time. This I earnestly hope, and once more ask you all to accept my heartiest congratulations for your future success. May your motto ever be ‘Excelsior.’”

Next we have a telegram from H. E. Chên K'ui-lung the Governor of this Province, who says: “To Taotai Wong, President, and the Members of the Young Men's Christian Association. Having been informed telegraphically of the ceremony of opening the Young Men's Christian Association by the American Secretary of War, Mr. Taft, I have instructed by telegraph the Shanghai Taotai Jui to be my representative in honour of your dedication, because being detained in Soochow I cannot personally come to the splendid ceremony. I have subscribed \$1,000, per Taotai Sze, and have remitted the same.”

I will now read the following extract from a letter from Sir Robert Hart to the President of the Association. “I am in

entire sympathy with the work and object of the Association, and I am sure its future history will record much good effected by it for China and the Chinese, and indeed also for the world at large, seeing that whatever benefits so grand a section of the human race must carry with it blessings for the whole family of man. With best wishes for the complete success of the public functions proposed for October, and with thanks for your invitation, which I esteem an honour."

Then we have an autograph letter from the Crown Prince of Sweden, another from Prince Orloff of Russia, International Chairman of the Young Men's Christian Association, another from the International Committee of Berlin; one from Rio de Janeiro, from the International Committee of Brazil; one from the Committee in Geneva; others from Australia; from Buenos Ayres, and one from the International Committee of New York.

Address by Mr. H. B. Morse, President of the Building Committee

Mr. Chairman, it is my duty to you, as a Director of this Young Men's Christian Association, to present the key on behalf of the Trustees. This building stands for you; the land, this little square of soil, has been presented by the generosity of the Chinese merchants and gentry in order to promote the welfare of the young men of this city; and the building, fully equipped for use, has been presented by the generosity of American citizens, guided by the Divine maxim: "Do unto others as you would that others should do unto you." From to-day, every foot of this land and every brick of this structure will bear testimony to the combined efforts of foreigners and Chinese working together for the welfare of the young men in China. To serve others rather than to serve yourselves is the motto of this Association, and I now hand you this key, sir, in that we may all help each other to progress to higher and better things.

Ladies and gentlemen, I appear here to-day also as President of the American Association in China, and in that capacity I speak in their name, and that of the American community in Shanghai, when I say that the feelings which animated the donors of this building are the feelings of the nation also. The American does not change his heart when he crosses the sea, and when you find Americans here doing good for the young men of another race, or helping to feed their starving poor, you may rest assured that these are the feelings also of Americans in China.

Response by the Chairman

Mr. Morse, and members of the Building Committee :—
In behalf of the directors and members of this Association I receive these keys and we pledge ourselves that this great structure which you have erected shall be used perpetually to strengthen the brotherhood of men and to spread abroad the love of Jesus Christ.

Address by Taotai T. C. Tong, representative of His Excellency Tuan Fang, Viceroy of Liangking Provinces

Mr. Chairman, ladies and gentlemen :—Speaking on behalf of His Excellency the Viceroy, Tuan Fang, I am glad to be able to say that he takes a very great interest in this Association. This interest has not only been evidenced by his contribution of Tls. 1,000 to the funds of the Association, but also by his message, which has already been read. These are proofs from the highest authority of the Province that he welcomes all institutions which have for their object the advancement of knowledge and morality amongst the youth of this great commercial metropolis. Temptation surrounds the young man here on every hand, and every effort that is made to minimise the evil deserves the praise of everyone who is inspired by high ideals. The Chinese in particular place high value upon morality and the purity of family life, which this Association is designed to encourage and promote. Therefore this institution is worthy of our most sincere and liberal support. Thus I not only have a certain duty to perform on behalf of the Viceroy but also on my own behalf, in which capacity I am very glad to congratulate all concerned in this auspicious opening of the Chinese Young Men's Christian Association of Shanghai.

Address by His Excellency Jui, Customs Taotai of Shanghai, and representative of the Governor of Kiangsu Province, interpreted by his Secretary, Mr. Quan

His Excellency the Governor of Soochow, cannot be present in person and has, therefore, asked me to speak a few words on his behalf at the opening ceremonies of the Young Men's Christian Association. It is a splendid thing that foreigners and Chinese should work together for the encouragement of morality. The constitution and by-laws of the institution are perfect, and the Committee and the members are all of good reputation, having been recognized both by the foreign and Chinese community. The institution

is for education and the encouragement of morals, and altogether of such a nature that one can admire. If Mr. Taft, the American Secretary for War, will honour the opening ceremonies with his presence, the Governor has no doubt that the Young Men's Christian Association will be a flourishing association here. The Governor would have liked to come to attend the ceremony in order to make acquaintance with the distinguished scholars and gentlemen, but not being able to do so, has consequently requested me to be present on his behalf and express his congratulations.

Address by the Hon. Wm. H. Taft, American Secretary of War

Mr. Chairman, representatives of the Viceroy, Taotai Jui, ladies and gentlemen:—As everyone welcomes any important instrument in bringing two great nations or countries together, so will they welcome the Young Men's Christian Association. I beg you to sympathise with me in that I am only a traveller by the way, who has not come to China charged with the purpose of opening the building of the Young Men's Christian Association, but has only been caught on the wing, so to speak, and made to deliver an address for which I have made no preparation.

But, my dear friends, I should be lacking in appreciation of a great step in civilization if I did not accept the invitation which was so graciously given me, to say something on the opening of this institution. Certainly every member of a Christian country will hail with pleasure the advent of a Young Men's Christian Association under Chinese auspices and for Chinese young men. It has been my experience heretofore to deal almost exclusively with those Young Men's Christian Associations which are established in foreign countries for the purpose of elevating Americans whose fate has led them for a time to live in those countries. But this institution goes a step further in that, through the joint generosity of Americans and Chinese, this institution is opened for the benefit of the Chinese young men of Shanghai. The maxim which has led to the institution of the Young Men's Christian Association as I conceive it, is this, that the Devil finds work for idle hands to do. The churches, Sunday-schools and other religious institutions furnish religious instruction and example during certain times in the life of the individual; instil certain regular purposes, but the aim of the Association is to furnish to the life of the youth of the country a means of rational amusement that shall be enjoyed under the influence of a Christian home or a Christian club. The time when a young man is led into vice is not the time when he is engaged in his daily occupations; it is not

the time when he is working for his employer; it is not the time when he is earning his daily bread, but it is time when he is able to do what he will, seeking for amusement, and it is that time that the Association tries to provide something that will prevent him taking that easy path downwards to vice which will result in the destruction of his character and the loss of his name. Now this is the need of the young men of the great cities of the United States, who come in from the country to make their living and make their business successes, and there they find the temptations which every large city possesses; and it is to prevent them yielding to those temptations that the Young Men's Christian Association is established. Shanghai does not very much differ from those large cities of the United States with regard to temptation of that character to young men both Chinese and American. I am told that young Chinese who come to Shanghai from the provinces or the country are apt to be exposed to those temptations which this Association has been framed to resist.

I shall not dwell upon the educational influences which are thrown about those who come to the Association. They deal with themes that I am not sufficiently familiar with and with circumstances surrounding the members of the institution of each place that it happens to be. But there is one feature of the Association that it seems proper to call attention to, and that is, that this business of saving the young men, of entertaining them, and of leading them along the right paths by common sense and sympathetic methods is a real profession. It is something that one cannot take up without some knowledge of its peculiar duties, and the Young Men's Christian Association in the international branch of that Association has a great number of trained servants who know just how to go into this and make an Association of this nature useful, and that is the kind of man that your Secretary, Mr. Lewis, is. Therefore it is that the Association offers an opportunity to men of wealth who wish to give their money so that it may be usefully expended for the benefit of their fellow men. If there is one thing really difficult it is for those who would help their fellow men to know how to spend their money to the best and most useful purpose. I consider that there is as much money wasted in ill-considered charity as there is in ill-considered and bad investments. But those who give to the Association may know that every dollar that they give goes for the purpose of elevating the brotherhood of man and that every dollar that they give will be economically administered by men who know how to administer it for the purpose for which

it is donated. And it is most gratifying to be here to-day and learn of the generosity of those distinguished Chinese officials, high in authority, who evidently believe that this Association is one to which they may safely give their wealth in order that it may be distributed so that it may help their fellow citizens. Another great feature of the Young Men's Christian Association is the spirit of tolerance that it teaches among the Christian denominations. I have heard it said that in countries where Christian missionaries have sought to do work those natives who were approached have often expressed surprise that there should be so much division between the various Christian denominations, each missionary seeking to bring them into his own particular denomination. This Association might illustrate what the missionaries might give as their answer to this allegation, that there is a brotherhood, a union among all Christians who are seeking to spread the doctrines of Christ and Christianity among the nations of the world.

And now, Mr. Chairman, it becomes my pleasant duty, on behalf of the committee of the International Association, to present to you, as President of the Chinese Young Men's Christian Association of Shanghai, the written evidence of the title under which your Association will hold this land and this magnificent building. I congratulate you upon the work of all of you in bringing to such a culmination this grand purpose. It will not only tend to elevate the Chinese young men of Shanghai and vicinity, but it will form an additional permanent bond between America and China.

Response by the Chairman

Your Excellency, on behalf of the Young Men's Christian Association and of young men of this Chinese commercial capital I accept with feelings of gratitude this deed of trust from—as a mark of national trust and brotherhood—the great-hearted American citizens, and I beg to thank you on behalf of the members of this Association for the very kind and encouraging words in which you have spoken of the work of this Association and we only hope we will deserve the praises you have bestowed upon our work.

Description of the Shanghai Building

In Szechuen Road, to the north of the new Imperial Chinese Post Office, stands the new Chinese Young Men's Christian Association Building, one of the most imposing of its kind in Shanghai. It is four stories in height, of red brick trimmed with Ningpo green stone.

The main entrance is twenty feet broad in the centre of the front, set off on either side by massive half-columns. Under the stairs is the bicycle locker-room for members. Half-way up the broad stairway there is a door opening into a mezzanine lavatory, and also into a messenger's waiting-room. On the ground floor are three stores with mezzanine floors above, which have been rented on the condition that they be closed on Sundays. The gymnasium, sixty-two feet by twenty-four feet, is the central feature of the ground floor. The high ceiling is supported by massive steel girders especially imported from England; there being no posts in the gymnasium, the light is ample, and there is a large spectators' gallery over the locker-room on the north side.

Opening out of the gymnasium is the physical director's office, and a large enclosed corridor which is used for extra lockers on one side, and on the other the bath, locker-rooms, and barber shop. The bath-room is fitted up with the most approved and sanitary apparatus, and the floor is tiled. Adjoining the baths is the boiler-room, and the building is equipped with hot-water heating apparatus, electric dynamo and twenty-five horse-power engine, hot and cold water service.

Back of the main structure is the one-storey servants' house, with six bed-rooms, kitchen, and waiting-room for rickshaw coolies employed by the members.

The side entrance to both the lecture hall and the Martyrs' Memorial Hall is from the lane on the north side of the building.

The main stairway leads to the large reception-room or lobby on the second main storey, which is surmounted by a dome. Then comes the entrance to the Memorial Hall; to the left are the reading-room, the offices of the business departmental, and general Secretaries; while immediately to the left are the library, and beyond the game room. These are the general congregation or club-rooms of the members, and owing to an absence of obstructing partitions there will be a clear vista of over 100-ft.

The gymnasium must be reached by members from this floor; and the lecture hall, which can seat 160, may be approached by taking the stairs to the right. This hall is used for morning prayers for school boys, by the smaller gospel meetings, and by the literary society.



INTERIOR VIEWS OF THE SHANGHAI ASSOCIATION BUILDING.

The Martyrs' Memorial Hall has two large entrances and a fire escape. The panelled ceiling is supported entirely by steel girders, the entire expanse being thus free from posts. It can seat more than 700 persons, has light and air upon three sides, and is located away from the noise of the street. The platform, gallery, and wainscoting is finished in a wood especially imported from Borneo. There are two flights of stairs leading to the third main storey; on the right are the large dining hall and "foreign" kitchen, which are used by the members for regular or special meals, for committee suppers, and association banquets. To the south of the dining hall, on the front of the building, is a residential suite of five rooms for a secretary or two, and the south-west section of this floor is taken up by general offices. An office divided between the Educational Director and the College Secretary is in close proximity. Upon this floor, also, are large class-rooms which accommodate about 250 students and the same number in the evening classes.

Reform Against Revolution

BY BISHOP J. W. BASHFORD, D.D.

All Westerners agree with the Chinese Classics in teaching that a wicked ruler cannot claim the protection of heaven in oppressing his people. Accordingly Westerners agree with the Chinese in the divine right of revolution as a last resort in case of persistent wickedness and tyranny upon the part of a ruler. But all Westerners and all wise Chinese accept evolution, and not revolution, as the normal method of national progress.

Two methods of progress are thus open to the Chinese as a nation to-day. One is the path of evolution; and the other, the path of revolution. The advocates of revolution maintain that the great need of China is new institutions and they favour an attempt to change existing institutions by violence. The Gospel, upon the other hand, teaches that the fundamental need not only in China, but in all the world, is the new heart, the new life, the new man; and that when this fundamental change comes, these new men will be competent to modify their institutions without violence. The one is the method of this world; the other is the heavenly method.

It is at least striking that Paul, in his letter in regard to the slave Onesimus, does not take occasion to make a sharp attack upon slavery, but he appeals rather to the Christian character of Philemon and spiritually constrains him to apply the law of love to the case of this slave. Paul thus accomplishes his object by the Christian method.

These two methods of change, evolution and revolution, were before Europe at the time of the French Revolution. The French demanded a constitution which should secure at a single stroke liberty, fraternity, and equality, whereas Great Britain, with her practical judgment, strove for the gradual development of liberal institutions. The result was that France was plunged into the bloodiest war of modern Europe and perhaps of modern history, ending in the purely personal and arbitrary government of Napoleon, whereas England went forward with gradual improvements without violence, and her common people secured far more rights within the next fifty years than did the French by the method of revolution. The South American republics, with their violent revolutions, have made no such progress as Japan has made through gradual changes. But China abolished feudalism, which is the military organization of society, over two thousand years ago as compared with Japan's abolition of it in 1868. China of all nations should lead in reforms by peaceful methods rather than by methods of revolution. If, therefore, we follow the Christian method and the method which history has vindicated, and emphasize the regeneration of the individual as the foundation of all true reform and gradual evolution rather than revolution, I am sure that China will advance more rapidly than she possibly can by violence. It is the duty of all missionaries and Chinese Christians to love China and pray daily for her peace and progress; and above all for the coming of the Kingdom of Heaven throughout China and in all the world.

Editorials

The opening of the new Association building at Shanghai was an event significant in more ways than one. It meant the consummation of the years of effort to provide the Association with greater facilities for doing good among the Chinese young men of this port. An association with the latest equipment for intellectual, physical, and moral improvement cannot fail to impress the people at Shanghai with its usefulness as an efficient means of fulfilling the high and noble purpose of this great organization. The membership at the Shanghai Association has already increased 30 per cent during the past two months. It is, therefore, evident that the young men appreciate the advantages and will avail themselves of the offer.

Formal Opening of the Shang- hai Building

No less significant is the fact that the impressive opening ceremony was performed by the great American statesman and staunch friend of the Young Men's Christian Associations, Secretary Taft. His endorsement of the work as emphasized in his address on this occasion removed whatever misconception might have been formed of it. In a country like China when this kind of institution was until the last few years unknown, Mr. Taft's visit to the Association, and his taking the most prominent part in the special function of the day, is a strong testimony to the importance of the association work.

Secretary Taft's Visit

We regret to announce that Mr. R. E. Lewis, the General Secretary of the Shanghai Association, is about to leave China, temporarily, we hope, to take up work in America as the State Secretary of Ohio, where his services have been sought for the last two years. We understand that he accepted the invitation in the belief that his connection with the work there would acquaint him with the latest developments in the American Association work and that he would have the opportunity to present our needs to the people in America. The State of Ohio has not only strong city and college associations representing cities and educational institutions of all sizes, but also industrial and county associations, 127 in all. While the Board of

Mr. Lewis' Impending Departure

Directors of the Shanghai Association are glad that their devoted Secretary has been so honored as to be entrusted with the work of one of the leading State associations in America, they cannot but view the change with great regret; even for a temporary absence Mr. Lewis will be seriously missed. Fortunately, Mr. Lockwood will assume charge of the Association with the co-operation of Mr. Tsao and Dr. W. E. Taylor, transferred from Hankow, but in view of the increasing demand for men at the helm, we shall look forward to Mr. Lewis' return with a longing best known to those who are interested in the work of the Shanghai Association. Mr. Lewis' record is well-known. He came out to China ten years ago, starting the work in Shanghai with a small group of young men. He is now in charge of an Association with several branches with a growing membership in the central Chinese branch of 480 and an efficient staff directing the various activities of the Association work in the new building costing, together with its site, \$182,000 (Mexican).

It is reported that a certain petition has been sent to the Ministry of the Interior at Peking, recommending the establishment of the Young Men's Christian Association in some of the principal cities by the government authorities, whereby a healthy state of society may be promoted; and that the Ministry has endorsed the proposal. Whether the report is true or not, it is necessary to correct the wrong impression that seems to exist in the minds of those who are not familiar with the essential features of Association work. We are in sympathy with the well-meaning suggestion, but the Young Men's Christian Association, as its name denotes, is a Christian organization and as such, its establishment is not a matter of government concern. The time may come, however, when Chinese Christians will be in a position to maintain by themselves an independent Church, and to make the Young Men's Christian Associations national in their influence, but for the government authorities to establish the associations merely to counteract the effect of certain social evils would be a serious mistake.

When the Young Men's Christian Association was first organized in China, there was a feeling in certain quarters that it would so absorb the attention of many of the church-members that they would treat their own church affairs with indifference. It is, however, gratifying to find that such fears have proved to be entirely groundless, and that the work of the association is appreciated more and more by the missionaries. We take pleasure in publishing one of the resolutions passed by the Centenary Conference regarding the Association in China, which speaks for itself:—

“The Young Men's Christian Association in helping to win to Christ, and to the service of the Church young men in cities, and students in China and abroad; in working under the leadership of the missionaries to stimulate voluntary Christian effort among students in Christian schools and colleges; in helping to make these institutions recruiting stations for the Christian ministry; in preparing and publishing Bible study courses especially adapted to the needs of young men; in holding annual conferences for the training of leaders and the deepening of the spiritual life, and in other ways, is proving a most effective agency of the Church, and should be extended as opportunity and resources permit, care being taken in all cases to secure intimate relations between the Young Men's Christian Associations and the other work of the Church.”

The news that Mr. Fei Chi-hao, M.A., has joined the Tientsin Association as one of the secretaries will, no doubt, be gladly received by our readers. Mr. Fei has just returned from America where he had studied the last six years. After graduating from Oberlin College, he took a post-graduate course at Yale, and received the degree of Master of Arts this summer. The Association at Tientsin is to be congratulated on securing the services of such a well educated secretary. Occupying as the Association does one of the most strategic points in the Empire, this valuable addition to the staff is a great gain. Chihli being the most progressive province, taking the lead in all the reforms, the men representing the Association work there must be the best that can be put into the field.

Mr. Arthur Rugh, College Secretary for China, left Shanghai on October 14 for a month's trip in North-China and Manchuria. He will visit the college associations in Tientsin, Peking, Tungchou, and Mukden. After returning, he will make a similar trip in the Yangtze Valley. He will have the co-operation of a leading Chinese Association layman in each section. In North-China, he will be assisted by Prof. Chen Tsai-hsin of Peking. Mr. Rugh's work is of the utmost importance, as through him the spirit of evangelism among the students may be promoted, and the General Committee of the Young Men's Christian Association will be kept in touch with the Association work at the leading educational institutions.

**Mr. Rugh's
Trip to the
North**

Most of our readers will remember the generous offer made by Mr. John Wanamaker, of Philadelphia, of a sum of money sufficient to erect a good Association building in Peking, on condition that a suitable lot be secured with funds raised in China before May 1st. It was not until January 18th that Mr. Gailey arrived in Peking after his return from America. On account of heavy responsibilities in connection with the Tientsin work, it was only possible for him to devote considerably less than half his time to the work at Peking. In spite of this handicap, however, the prayers of many friends have been answered. Enough money was secured to purchase a site on the great street running northward from the Hatamen on a corner which is most advantageously situated for the Association work. Some old buildings standing on the property have been fitted up for temporary use as the headquarters for educational classes, lectures, bible classes and religious meetings. The preparation of plans for the new building is under way, but as these plans must be forwarded to Mr. Wanamaker for his approval, it will be some months before building operations can be begun. In the meantime Mr. Gailey with his Associates hopes to carry on a modest work in behalf of the young men of Peking along the well-tried lines which have been so successful in Tientsin.

**Beginning
Work in
Peking**

Association Activities

New Student Associations have been organized by Messrs. Rugh and Chen in the high schools at Lanchou and Shanhai kuan, on the Railway Line between Tientsin and Manchuria.

In the Fuhkien Province there are fifteen Student Associations, thirteen of which have been visited during the past few months by Mr. Beard. The two City Associations at Foochow and Chiang Chiu are reported to be in a prosperous condition.

Although the work for Korean students in Tokyo has been carried on for more than a year, it was not until September 7 that the Korean Young Men's Christian Association was formally opened. There are only about five hundred Korean young men in the city, but a large percentage of them have placed themselves under the influences of the Association by attending its lectures and religious meetings, and joining its educational classes.

The Canadian Presbyterian Mission of Honan has released the Rev. A. W. Lohead for student work in Tokyo. He has taken up his residence with his family near Waseda University, where there are several hundred Chinese students. The English Wesleyan Mission of Hunan has also loaned the services of the Rev. H. Jowett for the same purpose. He has already made many friends among the Chinese students and has been able to bring in a large number of men belonging to the Hunan Province who previously had not been in touch with the work of the Association.

The number of Chinese students in Tokyo appears to have considerably decreased since last spring. There has been a corresponding decrease in the actual number of those who are attending the educational classes of the Chinese Department. The quality of those students who do attend, however, is better than ever. The Secretaries are therefore hopeful that a still stronger and more permanent influence may be exerted by the Association during the coming months.

The good work which is being accomplished by the Chinese Church in Tokyo, though not officially connected with the Association movement, will be of real interest to our readers. The Rev. Mark Liu who has been loaned by the Methodist Episcopal Church to serve as Pastor of the Chinese Church in Tokyo, is finding much to encourage him. He reports that there are many young men who have decided to become Christians, or are seriously considering the question. Here is a typical case. A Chinese military student, with the rank of Colonel, has for some time been interested in Christianity and has been studying the Bible. He has hesitated to become a Christian because he fears that Christianity and the military life cannot be harmonized. He has finally, however, decided to face the difficulties and has applied for baptism. Many of our readers will want to help this man with their prayers.

An illustration of the confidence in which the Tientsin Association is held, is furnished by the following incident. The authorities in a prominent middle school decided to equip and open an Athletic Field, and asked the Association to furnish the instruction. The Association consented on condition that there be no play on Sundays. Although Sunday is the great athletic day among the Government Schools, the condition was cheerfully accepted.

President Wang of the Imperial Tientsin University made the following statement in a recent address:

"The Association is splendid for young men because it provides for the leisure time of young men out of school in regular work. Its emphasis of moral strength in young men is fundamental. I would like to see this institution in every town and city of the Empire. Also, I hope the same provision will be made for Chinese young women."

His Excellency Wang Chu Lin, President of the Tientsin Chamber of Commerce, made the following statements regarding the Young Men's Christian Association:

"This institution does what the Colleges cannot do. It makes a place for the men who cannot go to College. In my hard struggle for education, as a poor boy, I should have welcomed such opportunities as are here offered the young men of Tientsin."